

THE
MISSIONARY HERALD.

VOL. LXXIV.—JANUARY, 1878.—No. I.



AYENAR.

BY REV. GEORGE WASHBURN.

THE engraving opposite takes us into the remote village-life of Southern India, and sets us face to face with one of the most ancient superstitions of its non-Aryan inhabitants. The figures are the mounted guards before the temple of Ayenar. They are made of terra cotta, here, as always, of gigantic size, higher than the roofs of the neighboring houses. I have measured groups of statuary before a temple in Coimbatore, forty feet in length and nearly twenty feet high. These mounted guards are usually flanked with less pretentious figures of foot soldiers, in the same material, — sometimes with the representatives of a whole army, not omitting the elephants. Among these are interspersed other figures, — votive gifts for offspring bestowed or cures granted in answer to vows and prayers. Still nearer the door of his temple are the images of seven virgins, — queens of the Demons, over whom Ayenar exercises his sway; for he is lord of the realm of ghosts and spirits.

With such guardians at his gate, and such attendants, one would expect to find the shrines of the deity suitably imposing. Not at all. Most frequently the shrine is an unadorned cube of masonry, perhaps eight feet square, having a low door in front, but pierced with neither window nor aperture to admit light or ventilation, — more fit, one would think, for curing hams than for the residence of a deity. The image inside is the work either of the potter or the stone-mason, and is equally rude and contemptible.

Notwithstanding this, Ayenar numbers his votaries by millions. He is one of the gods most generally worshipped by the rural and agricultural population of Southern India. In a very peculiar class of "village deities" he is the only male, the other seven being females, but not his wives — Village Mothers, as they are called. In but few villages are pagodas found; but almost no village will one find without its shrine to Ayenar, or one or other of these Village Mothers, and scarcely a tank, with its underlying rice-fields, whose embankment is not protected by a temple of this deity. And frequently, in groves remote or near the villages, one suddenly comes upon his temple or that

of one of his vassal queens. He and they are really the Dei Minores of the Dravidian villages of Southern India.

The position Ayenar occupies in Brahminical mythology, and in Dravidian worship, makes him an excellent subject for a study in comparative mythology. All that has ever been written on Hindoo books, and most of the unwritten legends of the country, exhibit him to us as a Brahminical deity. Studying Hindoo literature alone, we should learn only this; yet, on investigation, there can be no doubt that he is a god of Dravidians and of Dravidian origin; or, rather, a demon of this primeval race, adopted into the Aryan pantheon, and his parentage so concealed as to be scarcely discoverable.

According to Brahminical mythology Ayenar is the child of Vishnu's and Siva's lust; but having told the monstrous and abominable story of his birth, their mythology abandons him. While the writers of the Puranas drag on through endless folios of the poetic legends of their own deities, not a book pertaining to the worship of Ayenar, nor a poem in praise of his exploits, have they cared to write. This of itself forewarns the student of his outcaste race, and demon nature. He is known by his Dravidian name of Iyenar — Lord; and by this name he is known both in the Tamil and Malayan languages; and as Lord he has his appropriate place in their prehistoric mythology, at the head of the demon world. As such he is the god of the villages. In mountainous Malayalim he is the God of hunting. Among the agricultural Tamils he is "The Good Warrior," "The Watchman," "The Guardian of the fields and tanks." As a member in the families of the Brahminical Triad, his associations and shrines should be chiefly with the families of the gods, and in the great pagodas of the cities. His companions are demons, not deities, and his favorite temples are outside the villages, on the banks of tanks and in remote places. Though so generally worshiped, his temples are never splendid pagodas; his low born gypsy nature prefers a hut or hovel, where he could be better served. As a deity of Aryan origin he should be worshiped especially by Brahmins and served by Brahmin priests. Like them he should eschew all flesh meats, and the offerings made to him should be unbloody sacrifices of rice, fruits, ghee, and incense. Brahmins do, indeed, serve to some extent at his shrines, but they have not been able to displace the village potter or farmer from his priestly office, and the latter not only makes the bloody offerings but receives the rice offering also. Brahmins claim that Ayenar belongs among non-flesh eating deities, as becomes his asserted lineage, yet sheep, goats, and fowls are offered at his shrine, as to all the Dravidian demons. The allegation that these are not to him but to his demoniacal crew only shifts but does not remove the difficulty.

A striking feature of a South Indian landscape, as one looks over the intensely green and level rice fields towards the tank which nourishes them, is one of those singular temples of Ayenar, which is sure to guard its embankments. There is a doubt in the mind of my Brahmin informant whether Ayenar should not be regarded merely as the watchman of the place, and not as the preserver of the tank embankments on which his temple is commonly built. But for several reasons I am inclined to think that the latter is the correct opinion. It is affirmed that in former times he used, occasionally, to require a human sacrifice. In the case of two tanks near Madura, tradition assigns in the one case to the hunter caste the privilege of affording a sacrifice, and in

the other it lays the obligation of himself becoming the sacrifice on the superintendent of the water channels. Men from these classes, it is said, were sacrificed in former times ; and to this day, when the daily offering is made to the idol, another leaf is laid, with rice upon it, for the spirits of those deceased persons. In the case of one of them, the descendants still enjoy a freehold granted to the family on account of his death in this way.

Thus, following these faint foot-prints, we have threaded our way through the dark, unhistoric centuries, to the time when the Malayalim and Tamil races were one, with one language and one mythology ; to times before those when Brahmins wandered into Southern India, bringing with them letters and civilization ; to times before Buddhism was, and before the Founder of Christianity had appeared. And now the missionaries of the gospel are here, face to face, to-day, with one of the most rude and long-lived superstitions of the primeval world, and one which has resisted in turn both Brahmanism and Buddhism. Will Ayenar successfully resist Christianity also ? We can at least say, as Paul said to the Corinthians, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds" Hitherto the success of Christianity has been largest among the unbrahminized races. A hundred thousand converts from the Dravidian family are living within two hundred miles of Cape Comorin ; one fifth of the native state of Travancore is Christian ; and confirming our faith by what has already been done, we can confidently expect the day when Christianity shall take the place of this, one of the oldest superstitions of the world, and Ayenar — the lord — shall give place to him who was born to be Lord of lords and King of kings.

GENERAL VIEW OF THE MISSIONS OF THE BOARD.

[In place of the more detailed survey of the missions which it has been customary to present in the January number of the *Missionary Herald*, a more general view will be presented here, the basis of which will be an abridged form of the "General Survey" read by the Foreign Secretary at the last Annual Meeting of the Board. To this will be appended a list of the laborers from this country, connected with the several missions, and their stations, and a table of statistics.]

The year 1877 was somewhat exceptionally trying and eventful in the history of the Board, both at home and abroad. At home, the Board was called to part with an honored Secretary, whose wisdom and prudence had done so much, for thirty years, to inspire confidence in its administration, while financial depression continued to be such as to limit the ability of the Christian community, and to embarrass the Prudential Committee, preventing the healthful enlargement of the work. But the most notable event connected with the finances of the Board was one long to be remembered not with sadness, but with grateful rejoicing, — the unexpected, hearty, and most liberal movement at the Annual Meeting, by which the debt, that had increased to the sum of \$47,985.94, was at once provided for.

A broad, it has been necessary to contend with the evils incident to war, famine, and pestilence, to a degree quite unknown in the former history of the Board. One station, Eski Zagra, in European Turkey, has been mainly blot-

ted out ; the city and the whole region around, including Christian communities gathered by the toil of years, utterly laid waste by fire and sword, the missionaries barely escaping with their lives. More recently, the brethren at Samokov, in the same field, have sent their families to Constantinople for greater safety. Elsewhere, in the neighborhood of the contending armies, missionary labors have been greatly interrupted. In India, scenes only less painful because relieved of the brutality of human passion, have taxed the sympathies and efforts of missionaries. Christian communities have shared in the common miseries occasioned by the wide spread famine, and in some instances have been completely scattered in the effort to secure means of subsistence. In such trying scenes, the missionaries, faithful to the spirit of the Master, knowing neither Turk nor Bulgarian, Brahmin nor Pariah, heathen nor Christian, but only men in need and misery, have given time and strength to the relief of those around them.

But despite all hindrances from war, famine, pestilence, and retrenchment, the work of Christ goes on, and in some respects there has been greater advance abroad than for many years before. Twenty new churches have been organized in connection with the missions, and over eighteen hundred members were received on profession of their faith, — an advance of more than fifteen per cent. on the entire membership. Though less has been done for education than seemed needful for the best interests of the cause, and many communities have asked in vain for schools and teachers, yet the work actually accomplished marks a healthful progress in this department. The standard is constantly raised in the high schools and seminaries ; common schools are more and more taken up and supported by the native communities ; and the efforts of missionaries, and funds from the Board, are given more especially to the support of normal schools and seminaries, for the training of a native agency of both sexes. Men and women are thus prepared, at an annual expense of only about forty dollars a year for each, to become teachers and preachers among their countrymen ; and in some instances even this expense is gladly borne by the pupils and their friends, if only the needed buildings and teachers are provided from abroad. At Kioto, Japan, young men support themselves on three dollars and a half a month, setting apart a portion even of this for religious and charitable uses ; and at Harpoot, the normal school buildings are crowded to their utmost capacity, and parents have recently come twenty, thirty, and fifty miles, with their sons, bringing loads of wheat, oil, and even boards to pay their expenses, and have turned back sadly to their homes, because there was no room to receive them. It would be hard to find a more striking example of the power of the gospel to stir new life and hope in the hearts of a people, than is presented by these parents, crushed to the earth by an oppressive taxation and by all the incidental calamities of war and famine, with little hope for themselves, but seeking better things for their children through a Christian education.

The several mission fields may be noticed very briefly, with reference only to a few points of special interest. In the *Zulu* field, in South Africa, the new station on the Polela River, first occupied by Mr. Pinkerton in the autumn of 1876, may be now regarded as fully established as a station, and with good promise. The fact that one new church has been organized in this field, and that nearly four times as many were received to the churches on profession of

faith as in the previous year, seems to mark the Divine favor on the fidelity of Christians just out of the pollutions of heathenism.

In view of all the disturbing influences at work in the *Turkish Empire*, there is reason for special thanksgiving, that the efforts of the missionaries have been so little hindered outside the region of immediate conflict between the contending armies; and that those who have been amid scenes of danger, and the most appalling atrocities, have been so mercifully spared.

The missionaries have borne themselves so wisely, have confined themselves so singly to their Master's work, as to secure the confidence and esteem of all classes. They have ministered to the necessities of all alike, as they have had opportunity; and it is but just to the Turkish authorities to say that, so far as is known, they have uniformly treated the missionaries with courtesy, and have done what they could for their protection. They have also, in some cases, shown an unwonted interest in the educational enterprises of our missions. Thoughtful men among the Turks are recognizing the value of education to the best interests of the country, and thus, indirectly, the value of missionary labor. The position maintained by the missionaries of the Board, and the respect shown them, may have a very important bearing on the future of our work.

But it is with special satisfaction that we record a larger number of additions to the churches in the Turkish Missions than in any former year — nearly a hundred more than were reported a year ago. And whatever may be the issue of the present terrible conflict, it can hardly be doubted that there is to be increased opportunity for all forms of evangelical effort. Men of means may almost be envied the opportunity of aiding in the support and endowment of Christian institutions in the Turkish empire at such a critical time.

Little change is to be noted in the *India* missions during the year, save such as has resulted from the wasting famine. Hundreds of villages have been deserted for want of water, and the impossibility of securing means of subsistence. Children could not be sent to school, nor could the usual contributions be made for the support of teachers and preachers. Added to this was retrenchment, that compelled missionaries to neglect long sought opportunities of influence, to suspend schools, and to see native helpers of ability and of great promise leave them to labor elsewhere, under the direction of other Societies.

But with all these embarrassments, the missionaries have done what they could, and have not labored in vain. In the *Mahratta Mission*, the additions to the churches amounted to one hundred and fifty-six, — one-sixth of the entire number at the close of the year. Over \$2,000 were raised for the support of native pastors — a large amount, certainly, in the circumstances. Measures are in progress to provide thorough theological training at Ahmednuggur for young men proposing to enter the ministry.

In the *Madura Mission*, special notice is due to the medical work, in charge of Dr. Chester and Mrs. Capron; and to the religious interest, so wide spread among all classes, that the eighty-nine members received to church fellowship the past year belonged to twenty different castes. Looking back over a period of forty years, this mission finds the nine church members of 1836 represented now by nearly two thousand, and the seventy nominal adherents then, by over eight thousand at the present time. A change of equal importance has been effected by the progress in education, in the attitude of the people toward the missionaries, and in regard for the truths of the gospel. There is a general

feeling that great changes may be expected soon, when accessions will be made to the Christian ranks by whole communities.

In *Ceylon*, the higher institutions of learning seem to be specially blessed in the religious training they give to their pupils. But old customs hold in bondage many who are sufficiently instructed in the way of life, yet lack moral courage to break away.

The outlook for the work in *China* is more hopeful than heretofore. The missionaries of the Board share fully in the sanguine spirit of the last conference at Shanghai, in anticipation of an early and great advance of the kingdom of Christ among the millions of this empire. In the *Foochow Mission*, the native pastors and preachers are more than fulfilling expectation, showing a devotion to the cause of Christ, full of promise for the future. In the *Interior Station*, on the Upper Min, is already enjoying special tokens of the Divine favor. In the *North China Mission* a larger number was received to the churches than ever before in any one year, and repeated instances have occurred to show that the influence of the gospel is spreading widely among the people.

It is difficult to give any adequate conception of the opportunity for Christian effort in *Japan*. It is but little more than two years since a beginning was made in Kioto, the ancient capital, and a school opened with nine pupils, in the hope of its becoming a training school of native evangelists; and now three churches have been organized and the gospel is preached in more than fifty places in and about the city, by students in this school, now numbering more than seventy, the larger part of whom are preparing to preach the gospel. About thirty of the pupils came to Kioto from Kumamoto, where they had been under the instruction of Captain Janes, and by him were led to Christ. The self-denial and consecration of these young men may well cheer the hearts of all who labor and pray for Japan. Poor, disowned of their parents, with only an English Bible and the clothes on their backs, with opportunities of soon earning a hundred dollars a month if they would go into government employ, they are working their way through this training school, eager to make their countrymen sharers with them in the hope and blessings of the gospel.

The steady advance of the work at Kobe, Osaka, and other points, is only less remarkable than at Kioto. The fact that the number of churches and of communicants doubled during the last year reported, gives but a very inadequate conception of what has been done. The demand for instant and enlarged effort to give the gospel to Japan is without a parallel in missionary history.

In *Micronesia* eight new churches were organized, and over five hundred new members received during the year. The success that has attended the labors of those teachers from the mission school on Ponape, left in January, 1874, at the Mortlock Islands, to be cared for by the natives, cheered the heart of the veteran Sturges, who visited them on the last trip of the "Morning Star." Some of the results are indicated by the seven churches organized there, with an aggregate membership of two hundred and ninety-eight, church edifices built by the people, and a generous support given to their teachers. Out of a population of four hundred on the Island of Kusaie, a part of Mr. Snow's field, one hundred are enrolled as members of the church,—a good proportion even for New England.

As a means of adding to the Hawaiian corps of laborers associated with

American missionaries, as well as of strengthening the Hawaiian churches, by securing them well educated pastors, the Theological School at Honolulu has been remodeled and placed in charge of the Rev. C. M. Hyde, D. D., late of Haverhill, Mass., and will hereafter be known as the North Pacific Institute. Dr. Hyde has received a most hearty welcome from all classes, and begins his labors under the most favorable auspices.

Within our own territory, among the *Dakotas*, rapid progress is making in the arts of Christian civilization. A new church has been formed by a colony who have left the tribal relation and government annuities, and settled on public lands, that they may become American citizens. Churches, schools, houses and farms, like those of their white neighbors, show the power of the gospel in developing men out of these wild Sioux, and vindicate their character against the aspersions of selfish traders, and others who have no interest in their welfare.

To correct a wide spread, popular misapprehension, it may not be amiss to say, that this Board has spent, from first to last, over a million of dollars on eighteen different Indian tribes, and has organized about fifty churches among them, containing over four thousand members. At present its labors are limited to four stations and nine out-stations, among the Dakotas and fragments of small tribes near Fort Berthold, among whom were employed, the past year, fourteen American laborers — men and women, six native pastors, and six other teachers and helpers, at an expense for the year of \$16,572. The nine churches have a membership of five hundred and seventy-six, and the schools of different grades are attended by over five hundred pupils.

Little change has occurred in the general operations of the Board in *Papal Lands*. The missions in *Mexico* have been sadly crippled for want of reinforcements. By the necessary absence of Mr. and Mrs. Watkins, because of continued illness, but a single missionary has been left to each mission, — a kind of forlorn hope, with little prospect of aggressive work. In these circumstances concentration has seemed desirable, and the field in Northern Mexico, commonly known as the *Monterey Mission*, has been recently transferred to the *Presbyterian Board*. In Western Mexico the zeal and devotion of native Christians, in making known the gospel and illustrating its happy influence by their lives, are a great encouragement to the missionary.

In *Spain*, a church has been organized at Zaragoza, made up in part of those who had been enlightened by others, and in part of such as had been brought to Christ through the labors of our missionaries. Bitter persecution has hindered the progress of the gospel at some points, and limited means have prevented the vigorous following up of successes at others. Still, substantial progress has been made, and the church membership has increased during the year from forty to about one hundred and fifty.

In the *Austrian Empire* the struggle for religious liberty is steadily maintained, and important concessions have been secured, which give greater freedom of action to the missionaries, though much carefulness is still required to keep within the letter of laws easily employed for the suppression of all evangelical effort. Actual results, if not all that were hoped for at first, are yet such as to show that the leaven of a pure gospel is doing its work. Individual souls are won to Christ, and the persecution to which believers and the missionaries are subjected, is awakening a spirit of inquiry.

STATISTICS OF THE MISSIONS — 1876.¹

MISSIONS.	When commenced.	Stations.	Outstations.	AMERICAN LABORERS.			NATIVE LABORERS.			Total from America.	Pastors.	Preachers & Catechists.	Teachers.	Other Helpers.	Total of Natives.	Churches.	Members.	Added by profession last year.	Male Pupils in Seminaries and Station Classes.	Pupils in Girls' Boarding-schools and Seminaries.	Pupils in Common Schools.	Whole Number under Instruction.
				Ordained Missionaries.	Men not ordained.	Women.	Ordained Missionaries.	Men not ordained.	Women.													
Zulu Mission	1835	8	11	9	—	16	25	3	7	25	19	54	14	593	69	50	50	45	780	875		
European Turkey Mission.	1853	4	11	9	—	10	19	3	8	13	3	27	3	125	34	16	17	17	70	103		
Western Turkey Mission.	1836	6	82	22	1	38	61	19	24	111	59	213	31	1,429	109	75	255	3,687	4,353 ²			
Central Turkey Mission.	1847	2	29	6	—	12	18	12	16	36	12	76	27	2,310	150	20	60	2,209	2,349			
Eastern Turkey Mission.	1836	4	116	13	1	22	36	22	32	102	56	212	38	1,801	174	90	80	3,874	4,639 ²			
Mahratta Mission.	1813	6	53	12	1	16	29	14	4	47	45	110	23	984	156	—	106	787	887			
Madura Mission.	1834	11	126	11	—	17	28	17	99	143	13	272	32	1,969	182	37	54	2,975	3,066			
Ceylon Mission.	1816	7	12	5	—	9	14	8	15	17	22	62	12	776	60	31	88	7,689	7,589 ³			
Foochow Mission.	1847	3	17	5	2	8	15	2	24	7	3	35	9	171	15	15	31	11	57			
North China Mission.	1854	6	—	14	2	16	32	—	11	4	2	17	7	253	61	56	23	30	109			
Japan Mission.	1869	3	5	11	4	24	39	1	—	4	—	5	8	240	119	70	28	—	98			
Micronesia Mission.	1852	11	9	7	1	7	15	14 ⁴	84	4	4	30	33	1,700	519	75	—	2,000	2,075			
North Pacific Institute.	1877	—	—	1	—	1	2	—	—	—	—	—	—	—	—	—	—	—	—			
Dakota Mission.	1835	4	9	4	1	0	14	6	—	8	3	12	9	576	28	21	27	400	448			
Mission to Northern Mexico ⁵ .	1873	1	5	1	—	1	2	2	1	3	—	6	11	800	4	—	10	140	150			
Mission to Western Mexico.	1872	1	1	2	—	2	4	—	1	—	—	1	2	175	45	—	—	—	—			
Mission to Spain.	1872	2	—	2	—	2	4	—	2	3	3	8	2	150	111	—	—	—	—			
Mission to Austrian Empire.	1872	3	4	4	—	4	8	—	7	—	6	13	—	—	—	—	—	—	—			
Total . . .		82,531	188 ⁶	18	214 ⁷	365	123	269	523	249	1,163	256	13,452	1,882	556	827	24,562	26,967				

¹ Some numbers, in a few of the mission fields, have been partly estimated, because of defective returns.² Including some adults not in any of the schools.³ The common schools in Ceylon, connected with the mission, are under the direction of a Board of Education, and the teachers are not reckoned as mission helpers.⁴ Including Hawaiians.⁵ This mission has been recently transferred to the Presbyterian Board.⁶ Not including those still supported at the Sandwich Islands.

MISSIONARIES OF THE BOARD.

THE following List presents the names of Missionaries now in connection with the Board, in the field or expecting to return, giving the Mission and Station with which each is connected.

Zulu Mission.

Rev. David Rood, Umvoti.

Mrs. Alzina V. Rood, "

Rev. William Ireland, Amanzimtote.

Mrs. R. O. Ireland, "

Rev. Josiah Tyler, Umsumduzi.

Mrs. Susan W. Tyler, "

Rev. Andrew Abraham, Mapumulo.

Mrs. Sarah L. Abraham, "

Rev. Stephen C. Pixley, Inanda.

Mrs. Louisa Pixley, Iuanda.
 Rev. Elijah Robbins, Amanzimtote.
 Mrs. Addie B. Robbins, " "
 Rev. Henry M. Bridgman, Umzumbi.
 Mrs. Laura B. Bridgman, " "
 " Mary K. Edwards, Inanda.
 Miss Gertrude R. Hance, Umvoti.
 " Laura A. Day, Amanzimtote.
 Rev. Myron W. Pinkerton, Indundumi.
 Mrs. Laura M. Pinkerton, " "
 Rev. Charles W. Kilbon, Umtwalumi.
 Mrs. Mary B. Kilbon, " "
 Miss Mary E. Pinkerton, Umzumbi.
 " Fannie M. Morris, Inanda.
 " Martha E. Price, Umzumbi.

European Turkey Mission.

Rev. Elias Riggs, D. D., LL. D., Constantinople.
 Mrs. Martha J. Riggs, Constantinople.
 Rev. James F. Clarke, Samokov.
 Mrs. Isabella G. Clarke, " "
 Rev. Lewis Bond, Jr., Eski Zagra.
 Mrs. Fannie G. Bond, " "
 Rev. William E. Locke, Samokov.
 Mrs. Zoe A. M. Locke, " "
 Miss Esther T. Maltbie, " "
 Rev. George D. Marsh, Eski Zagra.
 Mrs. Ursula C. Marsh, " "
 Rev. J. W. Baird, Monastir.
 Mrs. Ellen Baird, " "
 Rev. J. Henry House, Samokov.
 Mrs. Addie S. House, " "
 Rev. Edward W. Jenney, Monastir.
 Mrs. Kate M. Jenney, " "
 Rev. Theodore L. Byington, Constantinople.
 Mrs. Margaret E. Byington, " "

Mission to Western Turkey.

Rev. George W. Wood, D. D., Constantinople.
 Mrs. Sarah A. H. Wood, " "
 Rev. Edwin E. Bliss, D. D., " "
 Mrs. Isabella H. Bliss, " "
 Rev. Justin W. Parsons, Nicomedia.
 Mrs. Catharine Parsons, " "
 Rev. Wilson A. Farnsworth, D. D., Cesarea.
 Mrs. Caroline E. Farnsworth, " "
 Miss Maria A. West, Smyrna.
 Rev. Sanford Richardson, Broosa.
 Mrs. Rhoda M. Richardson, " "
 Rev. Ira F. Pettibone, Constantinople.

Rev. Julius Y. Leonard, Marsovan.
 Mrs. Amelia A. Leonard, " "
 Rev. Joseph K. Greene, Constantinople.
 Mrs. Elizabeth A. Greene, " "
 Rev. George F. Herrick, " "
 Mrs. Helen M. Herrick, " "
 Rev. John F. Smith, Marsovan.
 Mrs. Laura E. Smith, " "
 Miss Eliza Fritcher, " "
 Mrs. Elizabeth Giles, Cesarea.
 Rev. Henry T. Perry, Sivas.
 Mrs. Jennie H. Perry, " "
 Rev. Theodore A. Baldwin, Constantinople.
 Mrs. Matilda J. Baldwin, " "
 Rev. Charles C. Tracy, Marsovan.
 Mrs. Myra P. Tracy, " "
 Rev. Lyman Bartlett, Cesarea.
 Mrs. Cornelius C. Bartlett, " "
 Miss Sarah A. Closson, " "
 Mr. H. O. Dwight, Constantinople.
 Mrs. Ardelle M. Dwight, " "
 Miss Flavia S. Bliss, Sivas.
 Rev. Milan H. Hitchcock, Constantinople.
 Mrs. Lucy A. Hitchcock, " "
 Rev. Edward Riggs, Marsovan.
 Mrs. Sarah H. Riggs, " "
 Rev. J. O. Barrows, Constantinople.
 Mrs. Clara S. Barrows, " "
 Miss Julia A. Rappleye, Broosa.
 " Laura Farnham, Nicomedia.
 " Phoebe L. Cull, Manisa.
 " Mary M. Patrick, Constantinople.
 " Fannie E. Washburn, Marsovan.
 Rev. A. W. Hubbard, Sivas.
 Mrs. Emma R. Hubbard, " "
 Miss Electa C. Parsons, Nicomedia.
 Mrs. Cora W. Tomson, Constantinople.
 Rev. Marcellus Bowen, Manisa.
 Mrs. Flora P. Bowen, " "
 Rev. Charles H. Brooks, Constantinople.
 Mrs. Fanny W. Brooks, " "
 " C. P. Williams, " "
 Rev. Daniel Staver, Cesarea.
 Mrs. Abbie S. Staver, " "
 Rev. Charles C. Stearns, Manisa.
 Mrs. Sophie D. Stearns, Manisa.
 Miss Hattie G. Powers, " "
 " Ellen C. Parsons, Constantinople.

Mission to Central Turkey.

Rev. T. C. Trowbridge, Aintab.
 Mrs. Margaret R. Trowbridge, Aintab.

Mrs. J. L. Coffing, Marash.
 Miss Myra A. Proctor, Aintab.
 Rev. Giles F. Montgomery, Marash.
 Mrs. Emily R. Montgomery, "
 Rev. L. H. Adams, Aintab.
 Mrs. Nancy D. Adams, "
 Miss Mary G. Hollister, Aintab.
 Rev. Henry Marden, "
 Miss Corinna Shattuck, "
 Rev. Americus Fuller, "
 Mrs. Amelia D. Fuller, "
 " Harriet S. Bickford, Marash.
 Miss Ellen M. Pierce, Aintab.
 " Charlotte D. Spencer, Marash.
 Rev. Thomas D. Christie, "
 Mrs. Sarah C. Christie, "

Mission to Eastern Turkey.

Rev. George C. Knapp, Bitlis.
 Mrs. Alzina M. Knapp, "
 Rev. O. P. Allen, Harpoot.
 Mrs. Caroline R. Allen, "
 Rev. Crosby H. Wheeler, "
 Mrs. Susan A. Wheeler, "
 Rev. Herman N. Barnum, M. D., "
 Mrs. Mary E. Barnum, "
 Rev. Moses P. Parmelee, M. D., Erzroom.
 Mrs. Julia F. Parmelee, "
 Miss Harriet Seymour, Harpoot.
 Rev. Henry S. Barnum, Van.
 Mrs. Helen R. Barnum, "
 Rev. A. N. Andrus, Mardin.
 Mrs. Olive L. Andrus, "
 Miss Charlotte E. Ely, Bitlis.
 " M. A. C. Ely, "
 " Cyrene O. Van Duzee, Erzroom.
 Rev. J. E. Pierce, "
 Mrs. Lizzie A. Pierce, "
 Rev. R. M. Cole, "
 Mrs. Lizzie Cole, "
 George C. Raynolds, M. D., Van.
 Mrs. Martha W. Raynolds, "
 Miss Caroline E. Bush, Harpoot.
 Rev. J. E. Scott, Van.
 Mrs. Annie E. Scott, "
 Daniel M. B. Thom, M. D., Mardin.
 Mrs. L. H. Thom, "
 Miss Sarah E. Sears, "
 " Clarissa H. Pratt, "
 Rev. John K. Browne, Harpoot.
 Mrs. Leila Browne, "
 Miss Priscilla Nicholson, Erzroom.
 Rev. Willis C. Dewey, Mardin.
 Mrs. Seraphina S. Dewey, "

Mahratta Mission.

Rev. Samuel B. Fairbank, D. D., Ahmednugur.
 Mrs. Mary B. Fairbank, "
 Rev. Allen Hazen, D. D., Bombay.
 Mrs. Martha R. Hazen, "
 Rev. Lemuel Bissell, D. D., Ahmednugur.
 Mrs. Mary E. Bissell, "
 Rev. Charles Harding, Sholapur.
 Mrs. Elizabeth D. Harding, "
 Rev. Henry J. Bruce, Satara.
 Mrs. Hepzibeth P. Bruce, "
 Rev. S. R. Wells, Panchgani.
 Mrs. Mary L. Wells, "
 Rev. Charles W. Park, Bombay.
 Mrs. Anna M. Park, "
 Rev. Richard Winsor, Satara.
 Mrs. Mary C. Winsor, "
 Miss Harriet S. Ashley, Bombay.
 " Sarah F. Norris, M. D., "
 Rev. Robert A. Hume, Ahmednugur.
 Mrs. Abbie S. Hume, "
 William O. Ballantine, M. D., Rahuri.
 Mrs. Alice C. Ballantine, "
 Rev. Edward S. Hume, Bombay.
 Mrs. Charlotte E. Hume, "
 Rev. Lorin S. Gates, Sholapur.
 Mrs. Frances A. Gates, "
 Miss Emma K. Ogden, M. D., Sholapur.

Madura Mission.

Rev. William Tracy, D. D., Tirupuvanam.
 Mrs. Emily F. Tracy, "
 Rev. John Rendall, Madura.
 " James Herrick, Tirumangalam.
 Mrs. Elizabeth H. Herrick, "
 Rev. John E. Chandler, Pulney.
 Mrs. Charlotte H. Chandler, Pulney.
 Rev. Thomas S. Burnell, Melur.
 Mrs. Martha Burnell, "
 Rev. Joseph T. Noyes, Periakulam.
 Mrs. Elizabeth A. Noyes, "
 " Sarah B. Capron, Madura.
 Rev. Edward Chester, M. D., Dindigul.
 Mrs. Sophia Chester, "
 Rev. George T. Washburn, Pasumalai.
 Mrs. Eliza E. Washburn, "
 Miss Martha S. Taylor, Mandapasalai.
 " Elizabeth Sisson, Madura.
 Rev. William S. Howland, Mandapasalai.
 Mrs. Mary L. Howland, "
 Rev. John S. Chandler, Battalagundu.

Mrs. Jennie E. Chandler, Battalagundu.
 " Judith M. Minor, " "
 Miss Henrietta S. Chandler, Pulney.
 Rev. James E. Tracy, Tirupuvanam.
 Mrs. Fannie S. Tracy, " "
 Miss Henrietta S. Rendall, Madura.

Ceylon Mission.

Miss Eliza Agnew, Oodooville.
 Rev. William W. Howland, Tillipally.
 Mrs. Susan R. Howland, " "
 Rev. Eurotas P. Hastings, Batticotta.
 Mrs. Anna Hastings, " "
 Miss Harriet E. Townshend, Oodoopitti.
 Rev. William E. De Riemer, " "
 Mrs. Emily F. De Riemer, " "
 Miss Hester A. Hillis, Panditeripo.
 Rev. Thomas S. Smith, Maneupy.
 Mrs. Emily M. Smith, " "
 Rev. Samuel W. Howland, Oodooville.
 Mrs. Mary E. K. Howland, " "
 Miss Susan R. Howland, Tillipally.

Foochow Mission.

Rev. C. C. Baldwin, d. b., Foochow.
 Mrs. Harriet F. Baldwin, " "
 Rev. Charles Hartwell, Nantai.
 Mrs. Lucy E. Hartwell, " "
 Rev. Simeon F. Woodin, " "
 Mrs. Sarah L. Woodin, " "
 Miss Adelia M. Payson, " "
 D. W. Osgood, m. b., " "
 Mrs. Helen W. Osgood, " "
 Rev. J. E. Walker, Shao-wu.
 Mrs. E. A. Walker, " "
 Rev. J. B. Blakely, " "
 Mrs. Isabella V. Blakely, " "
 Henry T. Whitney, m. b., Shao-wu.
 Mrs. Lurie Ann Whitney, " "

Mission to North China.

Rev. Henry Blodget, d. b., Peking.
 Mrs. Sarah F. R. Blodget, " "
 Rev. C. A. Stanley, Tientsin.
 Mrs. Ursula Stanley, " "
 Rev. Lyman D. Chapin, Tungcho.
 Mrs. Clara L. Chapin, " "
 Rev. Chauncey Goodrich, " "
 " Mark Williams, Kalgan.
 Mrs. Isabella B. Williams, Kalgan.
 Phineas R. Hunt, Peking.
 Miss M. E. Andrews, Tungcho.
 " Mary H. Porter, Peking.
 Rev. Thomas W. Thompson, Kalgan.

Rev. Devello Z. Sheffield, Tungcho.
 Mrs. Eleanor W. Sheffield, " "
 Miss Naomi Diamont, Peking.
 Rev. Isaac Pierson, Pautingfoo.
 Mrs. Sarah E. Pierson, " "
 Miss Jane E. Chapin, Peking.
 Rev. Henry D. Porter, m. d., Tientsin.
 " Arthur H. Smith, " "
 Mrs. Emma J. Smith, " "
 Miss Jane G. Evans, Tungcho.
 Rev. William P. Sprague, Kalgan.
 Mrs. Margaret S. Sprague, " "
 Rev. William S. Ament, Pautingfoo.
 Mrs. Mary Alice Ament, " "
 Rev. James H. Roberts, Peking.
 Mrs. Grace L. Roberts, " "

Japan Mission.

Rev. D. C. Greene, Yokohama.
 Mrs. Mary J. Greene, " "
 Rev. O. H. Gulick, Kobe.
 Mrs. Ann E. Gulick, " "
 Rev. J. D. Davis, Kioto.
 Mrs. Sophia D. Davis, Kioto.
 John C. Berry, m. d., Kobe.
 Mrs. Maria E. Berry, " "
 Rev. M. L. Gordon, m. d., Osaka.
 Mrs. Agnes H. Gordon, " "
 Rev. John L. Atkinson, Kobe.
 Mrs. Carrie E. Atkinson, " "
 Miss Eliza Talcott, " "
 " Julia E. Dudley, " "
 Rev. H. H. Leavitt, Osaka.
 Mrs. Mary A. Leavitt, " "
 Miss Mary E. Gouldy, " "
 Rev. Wallace Taylor, m. d., Kioto.
 Mrs. Mary F. Taylor, " "
 Miss Julia Gulick, Kobe.
 Rev. J. H. De Forest, Osaka.
 Mrs. Elizabeth S. De Forest, Osaka.
 Arthur H. Adams, m. d., " "
 Mrs. Sarah C. Adams, " "
 Miss Frances A. Stevens, " "
 " Justina E. Wheeler, " "
 Rev. Dwight W. Learned, Kioto.
 Mrs. Florence H. Learned, " "
 Miss Martha J. Barrows, Kobe.
 " Alice J. Starkweather, Kioto.
 Mr. De Witt C. Jencks, Kobe.
 Mrs. Sarah M. Jencks, " "
 Miss Julia A. Wilson, Kioto.
 " H. Frances Parmelee, Kioto.
 Rev. William W. Curtis, Kobe.
 Mrs. Delia E. Curtis, " "

Miss Virginia A. Clarkson, Kobe.
 Rev. Joseph Neesima (Corresponding member), Kioto.

Mission to Northern Mexico (Transferred.)

Micronesia.
 Rev. Benjamin G. Snow, Ebon.
 Mrs. Lydia V. Snow, "
 Rev. Albert A. Sturges, Ponape.
 Mrs. Susan M. Sturges, "
 Rev. Hiram Bingham, Jr., Apaiang.
 Mrs. Minerva C. Bingham, "
 Rev. Joel F. Whitney, Ebon.
 Mrs. Louisa M. Whitney, "
 Rev. Robert W. Logan, Ponape.
 Mrs. Mary E. Logan, "
 Rev. Horace J. Taylor, Apaiang.
 Mr. Frank E. Rand, Ponape.
 Mrs. Carrie T. Rand, "
 Rev. Edmund M. Pease, m. d., Ebon.
 Mrs. Harriet A. Pease, "

*Rev. J. H. Kilbourn, Monterey.
 Miss Caroline M. Strong, "*

Mission to Spain.

Rev. William H. Gulick, Santander.
 Mrs. Alice Gordon Gulick, "
 Rev. Thomas L. Gulick, Zaragoza.
 Mrs. Alice Walbridge Gulick, "

Mission to Austria.

Rev. H. A. Schaufller, Brünn.
 Mrs. Clara E. Schaufller, "
 Rev. A. W. Clark, Gratz.
 Mrs. Nellie M. Clark, "
 Rev. Edwin A. Adams, Prague.
 Mrs. Caroline A. P. Adams, Prague.
 Rev. Edwin C. Bissell, d. d., Gratz.
 Mrs. Emily Pomeroy Bissell, "

Missionaries Resident at the Hawaiian Islands.

North Pacific Missionary Institute.
 Rev. Charles M. Hyde, d. d., Honolulu,
 S. I.
 Mrs. Mary Knight Hyde, "

Dakota Mission.
 Rev. S. R. Riggs, ll. d., Sisseton Agy. Dak.
 Mrs. Annie B. Riggs, "
 Rev. Alfred L. Riggs, Santee Agy. Neb.
 Mrs. Mary B. Riggs, "
 Mr. Wyllys K. Morris, Sisseton Agy. Dak.
 Mrs. Martha Riggs Morris, "
 Rev. Thomas L. Riggs, Bogue, Dak.
 Mrs. C. M. Riggs, "
 Miss Mary C. Collins, "
 " Martha A. Shepard, Santee Agy. Neb.
 Miss Lucy Dodge, Santee Agy. Neb.
 Rev. Chas. L. Hall, Fort Berthold.
 Mrs. Emma C. Hall, "
 Miss Myra Calhoun, "

*Mrs. Maria P. Chamberlain, Honolulu.
 Rev. Dwight Baldwin, m. d., "
 Rev. Lorenzo Lyons, Waimea.
 Mrs. Lucretia G. Lyons, "
 Rev. David B. Lyman, Hilo.
 Mrs. Sarah B. Lyman, "
 Rev. William P. Alexander, Wailuku.
 Mrs. Mary Ann Alexander, "
 " Ursula S. Emerson, Waialua.
 " Rebecca H. Hitchcock, Honolulu.
 Rev. Lowell Smith, d. d., "
 Mrs. Abba W. Smith, "
 " Mary E. Parker, "
 Rev. Titus Coan, Hilo.
 Mrs. Lois S. Johnson, Waioli.
 Rev. Elias Bond, Kohala.
 Mrs. Ellen M. Bond, "
 Rev. J. D. Paris, Honolulu.
 Mrs. Mary C. Paris, "
 Rev. Daniel Dole, Koloa.
 " James W. Smith, m. d., Koloa.
 Mrs. Melicent K. Smith, "
 Rev. John F. Pogue, Honolulu.
 Mrs. Maria K. Pogue, "*

Mission to Western Mexico.

Rev. David F. Watkins, Guadalajara.
 Mrs. Edna M. Watkins, "
 Rev. John Edwards, "
 Mrs. Mary J. Edwards, "

REV. EDWARD GIBBS BICKFORD.

THE Central Turkey Mission has been deeply afflicted by the death of this young laborer, at Marash, on the 19th of October last, after a sickness of two weeks. The disease proved to be malignant small-pox, against which it appeared that he had not been guarded by vaccination. Mr. Bickford was born at Mendon, N. Y., July 27, 1844. Educated at Genesee College and Auburn and Union Theological Seminaries, he was pastor of the Presbyterian Church at Chaumont, N. Y., for three and a half years before he went abroad. He had, however, long been thinking of the foreign missionary work, in view "of the state of the heathen without Christ;" and at length offered his services to the Board. He sailed from New York for Turkey, with his wife and two young children, on the 23d of September, 1874, and arrived at Marash, November 2. He had, therefore, been in the field a few days less than three years when he was called, we doubt not, to a higher service. His associate Mr. Montgomery, writing from Marash on the 23d of October, after mentioning the circumstances of his illness, says:—

"On Thursday (the 18th), I gave up school at Mrs. Bickford's request, and stayed by him. He grew weaker during the day, suffered much pain, and was often delirious, during which periods he talked of his missionary work. In his sane moments he seemed aware of his condition. Once Mrs. B. said to him, 'Does Jesus seem near to you in your suffering?' He replied, 'Yes, very near and *very precious*. 'Must Jesus bear the cross alone?'" At another time he said, 'I shall soon be in the land of *rest*.' His weakness and suffering increased during the night. About three o'clock, a. m., he begged for some morphine, which the doctor gave him, after which he slept most of the time until a quarter before six in the morning, when his breathing changed, and in five minutes his spirit passed away. We buried him at ten o'clock that same morning, beside the other precious dust in our yard.

"Of the severity of this blow to his family, to our seminary, station, and mission, I need not attempt to speak. This is one of the times when words do no justice to the feelings. Mr. Bickford came here almost wholly for our seminary work, and had qualities which well fitted him for that position. He had taken pains to learn the language accurately, and had acquired a good knowledge of it. The few times that he has preached in Turkish—he began in the summer—gave great satisfaction to the native brethren. He gave his whole heart and strength to the seminary work, and I had strong hopes that with him and Mr. Christie, soon to arrive, our days of anxiety for the institution were about to pass away. But, alas for human hopes! Mrs. Bickford has been enabled to bear up wonderfully under the heavy blow."

MRS. LUCY A. LINDLEY.

MRS. LINDLEY, wife of Rev. Daniel Lindley, D. D., so long a missionary of the American Board, in Southeastern Africa, died at her home in New York city on the 22d of November. She was born April 16, 1810, at Chatham, N. Y., was married to Mr. Lindley, at Hartford, Conn., November 20, 1834,

and sailed with him, and in company with Messrs. Grout, Champion, Adams, Wilson and Venable, and their wives, from Boston for South Africa, December 3, 1834. The family left the field on a final return to the United States, mainly because of her failing health, in April, 1873. She was thus directly connected with the missionary work in Africa, a most faithful laborer, for something more than thirty-eight years. Mr. Grout, one of her life-long associates in the work, on hearing of her death, wrote to the Secretary of the Board as follows:—

“ My old pen, for very age and infirmities, has mostly become silent, but Mrs. Lindley, one of the original twelve that the American Board sent in 1834 to the southeast coast of Africa, to see if a mission could be established among the Zulus, a nation of inveterate warriors, has just gone down to her grave, after forty-three years of missionary life. There now remains alive of that original twelve only Mr. and Mrs. Venable, Mr. Lindley, and myself.

“ Having known Mrs. Lindley so long and so intimately, I can hardly refrain from testifying to some of her valuable qualities, as a wife, a mother, and a missionary.

“ She was a most devoted wife. Feeling, as she evidently did, that her husband was a man of superior ability, she was ever ready to look to him for counsel, and she trusted to his judgment. She was ready to coöperate with him in whatever he thought best, and was, all through their checkered life, a most affectionate and faithful helper. Whether their dwelling was a Zulu hut, a boer’s hartbeest huis, or a civilized house, Mrs. Lindley always made it a pleasant, happy home.

“ She was the mother of eleven children, all of whom grew up to manhood and womanhood. And so well bred were they, that on coming directly out of heathenism they found no difficulty in stepping directly from the ship into the good families even of our cities. A good part of the early education of the children was given them by their mother, and given them as it were with the left hand, while the right hand was teaching and training the heathen. Still, I may with confidence ask how many children, at home or abroad, get a better primary education than these eleven had?

“ But the great object of Mrs. Lindley in leaving affectionate friends, a good home, and her dear native land, was to become a missionary. The ignorance, darkness, and heathenish lives of the Zulus stirred the feelings of her heart to the bottom, and so deep and permanent were those feelings, that they moved her till the exercise of them became as a second nature. Even when her labors for her family and the heathen had brought on congestion of the brain, and her nervous system had become shattered, and nervous headache had become her constant attendant, she could not hold up.

“ Mrs. Lindley’s success in her work was quite enough to interest and fix her in it. She lived and labored at different times, in different places, so that the fruit of her labor was scattered, and no doubt much of it lost; but a large number who learned the alphabet from her became able to read the Bible. A goodly number, also, were persuaded by her to become Christians.

“ I hope to be *there* when the scattered results of our labors shall be brought together, and I am sure that the sight will be most pleasing when we shall see this most devoted missionary sister come along with the band of Zulus she enlightened and led to Christ while among them. Then I shall look for the

eleven to arise up and call her blessed. And then the scene will be imperfect if the husband does not come along, saying, 'Well, Lucy, here we are, and the children God gave us; and the Zulus too.'

RELATIVE ADVANCE IN HOME AND FOREIGN MISSIONS.

ACCORDING to an official statement recently made by the American Home Missionary Society, the past fifteen years have been marked by a "steady, uniform and continuous growth of cash receipts," so that while, during this period, "the membership of our churches increased thirty-four and a half per cent., the cash receipts of this Society grew more than sixty per cent., and its *total* receipts (including 'family supplies') more than ninety-six per cent."

This is a magnificent record, showing how strong a hold this department of our broad home work has upon the sympathy and benevolence of our churches. The advance has been none too great, and should continue from year to year.

What now of the advance of receipts during this same period for the foreign work? Is it holding its *relative* place in the sympathy and benevolence of the churches? Some have seemed to imagine that there was danger lest the cause of foreign missions should receive more than its fair proportion of the donations of the churches. Let all such persons read the following statement and consider well its significance.

During this same period of the past fifteen years, while the membership of our churches has increased thirty-four and one half per cent., the receipts of the American Board, including all contributed by the Woman's Boards, corresponding to the "family supplies" of the Home Missionary work, have advanced but about eleven per cent. Had foreign missions shared in the same proportionate increase of donations during this period with home missions, instead of \$441,000 reported at our recent annual meeting as our income for the preceding year, we should have reported, at sixty per cent. advance, \$634,000; at ninety-six per cent. \$778,000.

Remember that we are now comparing nearly *all* we do for the spread of the gospel abroad with but *one* department of our home work. Bring in the other departments, consider also what is included in the ordinary expenditures of our own home churches, and we are *far, far* behind in our relative contributions to foreign missions. A careful examination of the statistics of our home church expenditures and charities during the past few years, as compared with what we give for foreign missions, shows that at present our Congregational churches are bestowing *less than ten per cent.* for the evangelization of the one hundred millions committed to our trust in heathen lands, while we are expending *over ninety per cent.* in the care of ourselves and of the three or four millions who may be properly regarded as especially committed to our trust in this highly favored Christian land. The same disproportion exists in the number of the laborers sent into the harvest field — *over ninety-five per cent. at home, less than five per cent. abroad.* Are we in any danger of overdoing foreign missions, and in that way destroying the "symmetry of Christian benevolence?" Do we not rather need throughout all our churches, among pastors and people, among men, women, and children, a vigorous onward move in every department of the foreign

missionary work, in order to advance, at least in a slight degree, toward what in our generation we ought to do and to give for the evangelization of the heathen world? Certainly we are in no peril in this direction, until we are advancing in our gifts to foreign missions up to the average per cent. in which we are advancing in church membership and in home expenditures God speed the day when we shall "seek first the kingdom of God," as related to its rapid advance among the unevangelized nations, and then shall "all these things" which gather about ourselves and our own home "be added" unto us.

A DIVINE LEAVEN, NOT HUMAN FORMS.

It was not the design of the founders of the American Board to introduce merely human forms of church order or doctrinal statement into the mission field, but the divine leaven of Christianity. All denominational differences known at home were lost sight of in the one desire to make Christ known as the Saviour, — the Life and the Light of the world; and the name "American," as representative of a people and a land enjoying, in amplest measure, the rich fruit of the gospel — was the only designation of the new Board which was to bear the message of salvation round the world. There was no finer illustration of the essential unity of believers than was thus presented; no grander cause to call out the worthiest sentiment of the Christian heart, and to do honor to the Christian name.

In keeping with the original purpose, the first missionaries sent to Persia, to labor among the Nestorians, and to the Turkish Empire, to labor among Armenians and Greeks, sought to revive the faith of those old Christian communities, to introduce new life into the old forms and ceremonial observances, and to clear away whatever was opposed to the free and healthful development of the gospel. It was only when repelled, and when individuals who had been enlightened by their influence were subjected to persecution and violence, that separate church organizations were instituted.

Here, again, the catholic spirit of the Board became manifest. Individual missionaries of different denominations were working together, and together organized the new churches, not after the pattern of any one denomination at home, but (in courtesy one to another, setting aside all mere local forms and personal prejudices), as simply as possible, and consequently largely on the New Testament model. The same experience has been repeated, substantially, in every mission field occupied by the Board.

At the earliest possible moment, the missionary, instead of presenting the Scriptures in one sacred language, translates them into the language of the people among whom he labors, and then brings them at once into contact with their inmost thoughts and sympathies. He does not reject anything that is national or peculiar to the people in their customs or opinions, unless it may be immoral in its influence, but would have the gospel leaven all and appropriate all, in the manifestation of new forms of Christian life and character. "All nations, whom thou hast made, shall come and worship before thee and shall glorify thy name" — not all Americanized, or reduced to any

other type of Christian civilization. The new song is to be sung by many kindreds and tongues.

No happier illustrations of the true method of evangelization have been given in the history of the Board than are now to be seen in its work in Japan. Connected with the mission are representatives of six different denominations. The experiences of missionaries and of the native Christians are largely a reproduction of those of the early disciples, whose story is told in the Acts and in the Pauline Epistles. The enthusiasm and devotion of the missionaries find free scope, up to their ability and beyond their ability, in holding up the gospel in its essential truths. They cheerfully recognize whatever of truth they find in existing systems of belief and of practice, and then show the inadequacy of all else but the gospel of Christ to meet the necessities of the human soul. The "ladder" of other systems, to use a favorite figure of one of the missionaries, is shown to be too short to reach to heaven.

How much of the remarkable success attending the foreign missionary work, in view of the limited means employed, may be due to this return to apostolic methods — to this recognition of Christianity as a Divine leaven, rather than as a system of doctrines and ecclesiastical forms, however elaborate and Scriptural?

ITEMS FROM THE MISSIONS.

In connection with the *Japan* mission another church was organized on the 20th of October, in Tamon-dori, midway between Kobe and Hiogo, making three churches within a distance of about one mile. Seventeen of the twenty-one persons uniting to form this church took letters from the Kobe church. "All our churches were represented on the council," and "the whole affair went off very pleasantly." "The attentive audience and the enthusiastic singing sent the blood tingling through every part of the body, and delightful thrills through every nerve. Every one in America who has contributed towards the work in Japan would have felt amply repaid for any and every sacrifice involved in the giving, if the beautiful sight could have been witnessed."

The mission families from Erzroom, *Eastern Turkey*, that had been at Trebizon for some months on account of the war, returned to Erzroom about the first of October. Some idea of the state of things they have found there may be gathered from the following statements by Mr. Cole, dated November 1st. "Yesterday I rode out to the Turkish camp, two hours away. The road from here there presented a heartrending spectacle indeed. It was thronged with refugees from the Passin plain, east of us, fleeing from the scourge of war. Poor villagers, some of them without a moment's warning, had been turned out of their homes. Some on foot, some on carts, wending along their weary way, were trying to reach this city. Here a poor old man, too weak to sit alone, is bolstered upon the cart and being borne along; there mothers, who only had time to catch up their children and make a rapid flight, are bearing them along, now in their arms, now on their backs, from sheer

exhaustion, while others, too little for the race, are forced to stumble along often crying from hunger and weariness. Here and there, also, are poor, sick soldiers, fallen out by the way." . . . Mr. Allen writes, from Harpoot, October 27th: "The burdens imposed on the people for carrying on the war are becoming more and more heavy. From every side we hear the unavailing protests of the people. Not only are they obliged to give up the grain and clothing needed for themselves and their children, but after all that, they must carry these supplies to the military depot, however distant it may be. Every available animal is seized for the transport service. Yet some of the villagers who have returned from Van and Erzroom say that the people here ought to consider themselves well off compared with those who are nearer the seat of war."

Mr. Leonard wrote from Marsovan, *Western Turkey*, November 2d, that eleven students had just graduated from the Theological School there. They were from different and distant provinces of the empire, and congregations were awaiting their return, so that they would be at once employed as preachers.

Mr. Baird, of Monastir, *European Turkey*, wrote October 25th: "The attendance here on the services is fair, from thirty to forty adults in the morning and from twenty to thirty in the afternoon. The young converts are beginning to take part in the prayer meetings more than heretofore, and all things considered, are apparently progressing quite well in the Christian life. The country is quiet and excited by fits and starts. Bashi-bozouks are now here, now there, now seemingly nowhere. Any new thing may happen any day."

MISSIONS OF THE BOARD.

Japan Mission.

A HIGH DAY AT OSAKA — JAPANESE CUSTOMS.

A LETTER from Mr. De Forest, dated October 8th, 1877, states: —

"Yesterday was a high day with the 1st Church in Osaka. The meetings were held for the last time in the chapel we have hired for three years. The example of independence set by their daughter-church has led to the desire, on the part of this church, to lean no longer on foreign money; and though I told the Christians that they could have the old chapel until winter, they have rented a place about the same size, on the same street, and in about as good a locality, for half the rent of the old chapel, and are fitting it up for the first services next Sunday. It is wonderful how well the

Christians take to the idea of self-support. This church, that raised not \$50 in all last year, is now raising about \$20 per month; and that, too, while they have been obliged to excommunicate their ablest speaker and writer, whose preaching has often held the house full of interested hearers; and while a few of the weak ones are discouraging every step towards self-sustentation.

"The public service of yesterday was of unusual interest for several reasons. It was a union service of the two churches; two men united with the church; the services were conducted almost exclusively by Japanese; and we had our little girl baptized by Sawayama San.

"One of the men admitted yesterday is a physician, and his examination was certainly a letting in of light upon the customs of this land. He said he had

debt, but as he paid interest on the money he borrowed, it was a gain both to him and to the lender, and so could not be wrong; but if he should die suddenly, the lender would lose his money; and as that would not be right, he would arrange so that, in case of death, there would be no loss anywhere. He had followed the customs of the country in sake-drinking, but hereafter he would neither give nor take, not even on New Year's, when not to drink and treat is regarded as certainly an insult. He had freely visited singing girls in former times, but now would give his influence towards the overthrow of one of Japan's greatest sins. He had married a wife this summer; and although Japan allows seven causes for divorce, he would take the law of God for his guide in this matter also. The Sabbath would only be hard for him to keep when the Sabbath and the Japanese day of settlement came together; but he would then refuse to accept the presents of money that naturally would come to him. When the government summons a man for a slight offense, if he can only get a physician to sign a paper signifying ill health, he will be excused for his slight fault, and all doctors sign such papers. Heretofore this man had disliked to do it, but now he certainly would not do it. Again, he had worshipped idols, and had had them in his house; but some time ago had destroyed, instead of selling them. He still had the ancestral tablets in his house, and at first thought it no harm to keep them, but on second thought he said he would destroy them all on the morrow. He would associate with the low and uneducated Christian women, and help them all that he could. He was slightly opposed by some of the Christians in that he would not take his fees on Sunday; but he explained that if he did so the merchants in the church would also take in their dues on Sunday; and as already there was one doctor in the Naniwa church who would not take fees on Sunday, there should also be one in the 1st Church.

"This taking of fees on Sunday, perhaps, needs a word of explanation.

Japanese physicians fix no price upon their services; but their patients, on the last day of each month, bring them money folded up in a neat envelope, and marked as a present. If, then, Sunday and the last day of the month come together, what shall a Christian physician do? Shall he stay at home and take his fees? Shall he leave some one at home to collect for him? Or shall he tell his patients that when those days come together he will receive either the day before or the day after? That is where the case stands; and if there ever is to be a Christian Sunday in Japan, all Christians, whatever their business, must be ready to suffer loss if need be, and by their losses manifest their faith and joy.

THE WAR ENDED.

"The war is over, and Saigo, Kirino, and Murata, the three great rebel generals, were killed in the last battle. Japan again has peace from the North to the South. The harvests are abundant."

LIGHTS AND SHADOWS.

ON the 14th of October, Mr. De Forest wrote again, stating that on that day the church had "consecrated to God a hall rented and fitted up *by themselves*." But he says, "it is not all smooth sailing;" and goes on to notice the spiritual condition of the church, which he finds to be by no means satisfactory. Two members have been excommunicated, others he fears must be, and still others give too little evidence of vital piety. On the other hand, he mentions another of the churches as "a burning and shining light," and gives the following among "fresh items": —

"A man in government employ has for a long time desired baptism. But his office (a lucrative one) requires his Sundays, and we cannot let into the church any who cannot give God one day, meet with the Christians, and together study the word. Then he asked if his little boy might be baptized; this also was thoroughly explained to him; and now, after months of thought, he declares, that if he cannot soon receive such an office as will free him from duty on Sunday (and he has applied for it) he will

leave it all to God, forsake his office, and if necessary, take to one of the lowest of employments, pulling a jinrikisha! If God asks this proof of him, surely he will become a power for good."

THE TRAINING SCHOOL—RELIGIOUS SERVICES.

On the 17th of October, Mr. Davis wrote from Kioto :—

" We have now in the training school here eighty-seven young men, from various parts of the Empire. Some are from Higo, three hundred and fifty miles southwest, and some came from the Island of Yesso, five hundred or six hundred miles northeast. At twenty minutes before eight o'clock the whole school meets in the chapel in the main building, for morning prayers. The exercises consist of singing, reading the Scriptures, and prayer, all in Japanese. At five o'clock, P. M., the students have a prayer meeting in the same place. Each one of the twenty-five recitations every day is opened with prayer. Bible exegesis is taught during four consecutive hours each day, to as many different classes, numbering from fifteen to thirty each.

" Of these eighty-seven young men, forty-three have been received into our churches. Several others have applied for admission, and so far as I know, we have not one student who is opposed to the truth, or who is not an earnest student of it."

THE STUDENTS PREACHING—CHEERING FACTS.

" Fifteen or twenty of our older young men went out to preach the Gospel during the long vacation last summer. Some places paid all the expenses of the young men, others a part only, and some of the students went out on preaching tours or circuits.

" An urgent call came from Mr. Neesima's old home, eighty miles from Yedo, for a young man to come up there, offering to pay all expenses. Mr. Yebina went; and he left ten men and five women there, whom he believes to be true Christians, who have banded themselves together into a Christian company. They

offer to pay his expenses again if he will go up during the short holiday vacation. Four young men have come from that place to our school. In another place to which a student went, ten men have banded themselves together into a Christian company. More places called for the Gospel than there were men who could go out.

" Time fails me to speak of the public preaching place opened in this city, of the Missionary Board our churches are about forming, or of the work in the prison of the Shiga Ken (Province) east of us."

INQUIRING LAWYERS—WORK AMONG PRISONERS.

On the 22d of October Mr. Davis wrote again, briefly noticing "the work in the prison," thus :—

" I went yesterday to Otsu, eight miles east of Kioto, at the request of a lawyer, and met about twenty lawyers, in a most interesting interview of two hours. They want to hear the Gospel every Sabbath. Six months ago Mr. Neesima sent some tracts to the prisoners in Otsu. One became greatly interested in the truth, and taught the rest. Some little time ago a fire broke out in the prison, and the prisoners, instead of trying to escape, as usual, helped to put out the fire. The officials inquired as to the cause of such strange conduct, released the prisoner who taught this new doctrine, and asked for more such books for the prisoners. We have just sent over tracts and Gospels to supply them, and the released prisoner feels called to be an Apostle to those in prison there.

" Mr. K. A. Burnell, the Evangelist, has been here the last ten days, and they have been 'red letter' days. He has preached to an audience of from one hundred and twenty-five to one hundred and fifty at my house, through an interpreter, on two successive Sabbaths. He has met the advanced classes in the school for two hours each day, in the chapel, for Bible readings in English, and they have taken in his earnest words and spirit.

North China Mission.

A GOLDEN HARVEST TO COME—REAPERS
WANTED.

THE following extracts from a letter from Mr. Goodrich, dated Peking, September 15, will be read with all the more interest because of their being aside, somewhat, from the ordinary tone of mission letters; not designed, apparently, for publication, but written with the freedom of private friendship. The reader, surely, and we trust the writer also, will excuse their appearance in print:—

“Are you my father; or, may be, my mother; or, how came you to write me a letter which drew out the vox jubilante stop from my heart, and awakened chords that have n’t been struck for long? When that organ comes, it shall discourse to me, in its own sweet way, of you, of the committee who think such deeds, and, not least, of the unknown friend who has his own beautiful way of helping to do the Lord’s work, and making hearts glad over the sea.

“I have been in Shanghai and Japan since I last wrote you, and returned only a month ago to my own dear mission. The memorable Shanghai Conference has gone into the past, but the inspirations for those who could say ‘Cujus pars fui,’ and many of the results, will go into the future. When the subject of ‘Itineration, far and near,’ was discussed, I ventured to introduce your name. You have long ago forgotten saying and reiterating to me, at Salem, ‘Go, and pour in red-hot shot.’ Oh, how often I think I would like to pour in a *STORM of rattling, red-hot shot* upon the *churches*. The vast and pressing wants of China ought to move the whole Christian world. This subject took such a hold upon the Conference as to issue in an ‘Appeal,’ which is being generally circulated, and of which I have already sent you a copy.

“I have just read a paragraph, from the pen of the Rev. J. D. Davis, of Japan, which begins thus: ‘There never was another field in which, and there never was a time before, when there was

such a golden harvest going to waste for want of reapers, as now among the women of this city’ (Kioto). I read this sentence and stopped. My first thought was, How many golden harvests are *always* running to waste; and my next thought was of CHINA, THE POPULATION OF WHICH IS NEARLY EQUAL TO THAT OF ALL THE CONTINENTS ON THIS GLOBE OF OURS, OUTSIDE OF ASIA, AND THE EIGHTEEN PROVINCES OF WHICH ARE OPEN TO THE GOSPEL. I wish I could underscore that sentence heavily enough, so that it would live in your mind forevermore, with the broad black marks under it. Excluding Mohammedans, China alone comprises *one half of the whole heathen world*. Over against these facts let me set another. During the past five years our mission has received, as an accession, only two missionaries! And we have lost four men! And still the work grows upon us, a vast work even in North China alone.

“But what of the ‘harvest?’ Do the Chinese want the Gospel? Not exactly. The truth is the Macedonian cry does n’t often come to one, unless when he is asleep; and when it does come, ‘a certain woman’ and a ‘jailer,’ with a persecution and imprisonment sandwiched in between, may be the only apparent results at first; but a golden harvest is coming. And a golden harvest is coming here. *Here; HERE*; where Christians at home are so constantly thinking of the pride and crookedness and badness of men, as almost to forget the love and promises and power of God. I want Christians at home to believe in the golden harvests soon to be gathered in China.

“Sometimes, in the Bible, I read prophecies that sing of Zion’s redemption, prophecies that move on grandly and triumphantly, like the roll and swell of an organ. And who would guess they were written when the times were dark, and *most* good men hung their harps upon the willows. It is not visionary, but Christian, to live with the prophecy of victory singing in our souls; singing ‘peace on earth and good will,’ even though men don’t know yet that a Sav-

tour is born. Look, then, with that spirit, upon the waving harvests in China. If your hymns for China begin with, 'Watchman, tell us of the night,' let them end with 'Lo, the Son of God is come.'

"There is, also, something of a harvest to be *seen*, a harvest already gathered. Within thirty-seven years the number of Protestant Christians has increased from three persons to 12,000 or 13,000, and the number of Christians doubles once in six or seven years. Your little girl has studied arithmetical progression by this time. Give her the terms of this problem, and ask her, on this basis, how long before China will be converted? There is a 'golden harvest' to be reaped in China.

"But we want reapers. For months upon months it has been in my heart to write. Leaving out of sight, for the moment, the great wants and the great openings of this great land,—a world in itself,—and, I repeat, for numbers of men and women like the sum of nearly all the continents,—please bear with me while I write of our own particular field."



Madura Mission—Southern Hindostan.

INFLUENCE OF THE FAMINE ON MISSION WORK.

MR. NOYES wrote from Periaculam (48 miles west-northwest of Madura) on the 8th of September, saying:—

"The horrors of the famine I shall not attempt to describe; you will have heard enough of it. I will merely refer to some of the effects of it on our mission work. One very apparent effect has been to scatter our Christian congregations, and to leave our churches and school-houses comparatively vacant. Many of the people have gone to the Travancore country and to other places, for a subsistence. Many of the children and of the old and sickly people are dying. Pastor Isaac told me, yesterday, that twelve persons in his congregation had died of starvation. Of that Kambam congregation, numbering three hundred souls, more than one half are absent or have died. It is

very difficult to collect the Christian people, in these times, for Christian worship and religious instruction, and still more difficult to induce the children to attend school. But evangelistic work among the heathen is not greatly hindered. The people are generally not driven with work, and can be gathered in the streets in considerable numbers, to hear the gospel. We do not find a ready sale for our books, but we find ready ears to the utterance of the words of eternal life. Yet I cannot say that one effect of the famine is to draw people into our congregations. We can hold out to them no worldly inducements. Were it an ordinary season I think we should have had many more accessions; but, in spite of the famine, we have had many applications for admission to the congregations, and so many new members have been received that I trust our numbers, at the end of the year, will not have been greatly diminished. At our helpers' meeting this week, held at Periaculam, nearly all the pastors reported new accessions. Pastor Williams had received three new families, Pastor Isaac twenty-six, and Pastor Seymour twenty-seven, during the past seven months. Twenty persons have also been admitted to the different churches of the station, on profession of their faith. Pastor Seymour also reported that the thirty families which were received by him near the close of last year, and which were not included in our statistics for 1876, mostly continue firm, though greatly distressed by the famine."

DEATHS—TOURS—A PLEASANT INCIDENT.

Mr. Herrick, of Tirumangalam (twelve miles southwest of Madura) wrote on the 19th of September, mentioning the death, in May last, during his absence, of one of the most prominent members of the church there, an active and intelligent Christian, and the more recent death, by cholera, of several members, including two catechists and one man employed as a teacher in the relief camp. "The cholera has prevailed," he says, "with much severity, in several places in the district." He then states:—

"The prevalence of disease, and other

troubles in the villages, have interfered to some extent with the usual work of the helpers, making it difficult for them to leave their families. The same causes have also prevented my laboring among the people as much as has been customary at this season of the year. I have, however, made several short tours, in which I have not only seen much that was trying, but have enjoyed very pleasant seasons of labor. The following is a specimen:—

“A little before sundown one evening, I arrived at a village where there have been a few Christians for many years, and was soon called upon by several persons, some of whom, till quite recently, were not accustomed to attend meeting. Just before tea two or three children came to me, and I commenced singing with them. Others heard the singing and soon joined us, to the number of ten or twelve; all singing with as much apparent pleasure as is common among children at home.

“When I was about to commence meeting, after tea, some people at a heathen temple near began their music, and I feared we were to be disturbed. But soon a man came to the door of the prayer-house and said, that as we were going to pray their noise might trouble us, and therefore they would stop.

“They did stop, much to our convenience, and did not begin again the whole night. Our meeting was very pleasant, there being more than twenty adults of each sex present. I was afterward told that three or four of the persons then present were desirous to unite with the church. These people belong to the class who hold and cultivate the land, and are the more hopeful on this account. In another village, where I spent a Sabbath and administered the Lord’s Supper, there were representatives of nine different castes among the Christians in the congregation.

“The first Sabbath in July, six men were admitted to the church in Tirumangalam, and one woman has since been admitted.”

RAIN AT LAST.

“There have been several showers within the past few days, and there is

every appearance of more. It is rather late for the crops of dry grain usually cultivated in this district, but the farmers are sowing some of the smaller kinds of grain, which require less time than others for their maturity. There are difficulties, however, in the way of cultivation, beside the lateness of the rain. Many of the cattle needed for plowing have been disposed of, and there will in many cases be difficulty in procuring grain for seed.

“Should the present rains be followed by the usual rains of October and November, rice will be cultivated, but probably less extensively than is common, from the causes mentioned above, and also from the inability of the people to meet other expenses of cultivation. Partial crops, however, will afford great relief, and for these at least we will earnestly pray.

“Should there be an immediate return of the usual seasons, the country will in many ways feel the effects of this fearful famine for a long time. May the Lord in some way overrule all to the furtherance of his own cause. Our station school is prospering, but the famine interferes greatly with the schools in the villages.”

Mahratta Mission—Western Hindostan.

AILING THE SUFFERERS.

MR. HARDING, of the Sholapur station, wrote on the 4th of October from Kaladje, saying:—

“I left home ten days ago to visit this district, where the famine has been most severe, and where the people are still suffering very much. It is one hundred and ten miles south of Sholapur. I expect to be absent four or five weeks. In every village I find many very weak and emaciated people. I give to these the means for buying food, and also furnish clothing to some extent, and I shall give grain for sowing the fields to some of the farmers. I find in every village many widows and orphan children, and tears of gratitude often fill the eyes of those who are aided. This is, of course, aside from our ordinary missionary work, but I believe the Master will accept it, as a good work

done for him, and that he will be glorified through it. Doubtless many lives will be saved and much suffering will be relieved by what we are now doing. In a village that we visited yesterday, more than two fifths of the people, and nearly all the cattle, had been swept away by the famine.

"The people everywhere seem much impressed by our errand. The idea of our coming unofficially, to seek out suffering and relieve it, is quite foreign to heathenism. I am supplied from Bombay with all the funds I wish to use. Until recently we have had much to do in Sholapur; but government has now undertaken the work of famine relief there more efficiently, so that it did not seem necessary for me to remain there on that account. The people in this region will be relieved after another month, by the coming in of a new crop."

the gospel among the Turks, for whom there is, as yet, no religious liberty. But the sacrifice is fearful, and the whole country is in mourning. This year abundant crops have grown. A great amount of seed was sown, and the harvests are unusually good, but multitudes of those who sowed the grain were called to the war before the harvest, and the women are left to gather in the crops. This autumn and the next spring, who will sow the grain? The draft upon the Mussulman population for soldiers is most exhausting. Thousands of families are left with nothing but want before them, the husband and father — even the last prop — being taken away. The government furnishes very slight aid to those left entirely destitute, barely enough to feed for a single month; and no allowance is made for *numbers* in the needy household."

Western Turkey Mission.

TOURING SAFELY.

MR. BARTLETT wrote from Talas (Cesarea), on the 9th of October: —

"I have recently returned from a tour of twenty-eight days, visiting Yozgat and most of our out-stations in the Bozook region. I made a distance of nearly 450 miles, traveling much of the time under a burning sun, over wide plains, where, for long distances, not a tree could be found to shield us for an hour; yet I returned not only without injury, but much benefited by the journey. Though lawlessness and robbery abound in these war times, no evil was allowed to approach us, and we made the entire journey with much comfort. Everywhere the people are fearfully oppressed with taxation to meet the expenses of the war. The collectors take the last cow, sheep, or goat, and even cooking utensils, and the last bed from the poor peasants, and there is no appeal. If the war must continue another winter, the suffering will be terrible. And what the end will be no one can say. Our constant prayer is, that it may result in opening the door for

ANGORA—LESS HOPEFUL APPEARANCES.

"I am sorry to say that my recent visit to Angora has not greatly strengthened my hopes in regard to the work there. The Armenian bishop, who at first declared himself a Protestant, still continues to attend Protestant worship, and is everywhere recognized as a Protestant, but I fear he has no real religious life. After separating himself from the Armenian Church, he soon began to claim for himself a recognition as 'Episcopos' of the Protestants, but now he seems to have given up that claim for the present. Of the congregation who joined the Protestant ranks with him, only a small number now attend worship, and some openly disregard the Sabbath, and are dishonest in business.

"I have little hope of permanent good from the bishop or his associates, but at least one point has been gained. The gospel may now be *freely preached* in Angora, and at present there is no fear of persecution. There are a few Protestants there of several years' standing, whose example appears to be consistent, and I hope they may now gain strength. Angora is a very, *very* worldly city, and the truth can hardly be expected to make

very rapid progress at first. But the place should by no means be abandoned. This newly opened door must not be closed. I left in charge of the work there, one Pastor Alexander, whom Mr. Bliss had sent to Angora as bookseller. But I hope to send another man before winter, and also an able teacher."

ISTANOS.

"Istanos, a large town eighteen miles beyond Angora, presents a very hopeful work. There is a Protestant community of some forty families patiently waiting for their preacher, soon to graduate from Marsovan Seminary. He is one of their own number whom they selected and sent to school, and having shown himself worthy of their confidence, he now returns to serve them in the gospel. The people are very poor, but give with the spirit of true self-denial, and we have reason to hope for good progress there."

THE PROVIDENCE MEETING.—A JOYOUS ECHO.

Dr. Wood wrote from Constantinople, October 29:—

"The report of the meeting at Providence has just reached us. The Lord be praised for the grace given to his servants there! What a load has been taken from all our hearts by the wiping out of the debt! What new cheer and strength are imparted by the spirit of the meeting, and its action in respect to the future! Surely God was there; and though men die, the cause of God lives and grows.

"A missionary revival! Can we not have it? How the world needs it, and what a blessing it would be to the churches! Is not the Holy Spirit ready to bestow it? Let us all seek it with one heart and voice.

"In fact, did not a special missionary revival begin in Providence? Was there not there a new consecration to Christ, on the part of many persons, which will spread through the churches, and bear abundant fruit in the offering of means, and the devotion of personal service, in foreign fields as well as at home, on a scale heretofore unknown? We may

trust that, because of this, there is new joy in heaven. It is not for us now to know with what interest the recently departed, who have been added to the encompassing great cloud of witnesses, may look upon this new movement in the cause which they so dearly loved; but could they speak with the feeling which the view from celestial heights enkindles, can we doubt what would be their utterance?"

THE WAR.

"Sad, indeed, are the desolations resulting directly from the ravages of war, and the more wide-spread impoverishment from taxation, oppression, and all the evils of bad government and moral corruption throughout this empire. But we wait in hope for beneficial changes to come about in the ordering of Divine Providence, and with gratitude that we are permitted, even in this crisis of its political fate, to labor on with so little hindrance, and so much evidence of a divine power working with us for the spiritual regeneration, which is the deepest and most urgent need of the people. That God designs results, not only in Turkey but in Russia, unthought of by the actors in the war, and that will be for the furtherance of his kingdom, we do not doubt. He only is wise for the guidance of this fearful struggle in a way to avert the greatest calamities liable to occur, and to reach an ultimate issue that shall be most for good. The political domination of this Mohammedan power is but one of several elements in the complicated Oriental question, requiring a treatment to which the sagacity of diplomacy is as yet unequal. In the meantime our duty is obvious and most pressing. Under the sore chastisements which are upon them, the way is opening more and more among the people for the healing energy which their moral maladies require."

DR. SCHNEIDER.

"The death of our beloved brother, Dr. Schneider, brings my name to the head of the list of the Western Turkey mission as its oldest member. It cannot long continue there, and I can desire no

brighter record than that left by him who has followed others to his reward, and a portion with them in their inheritance. Few men in the ministry have such trophies to present as Dr. Schneider gained. He labored for many years in all fidelity but with little fruit; but the

latter years were crowned with abundance. I need not specify particulars, but I cannot withhold this tribute to one so modest, unobtrusive, laborious, loving, and wise in his Master's service, and whom future generations in Turkey will rise up to call blessed."

MISCELLANY.

BIBLIOGRAPHICAL.

Among the Turks. By CYRUS HAMLIN. 12mo. pp. 378. New York: Robert Carter and Brothers, 1878.

This volume comes out at the right time. It will help many to a better understanding of the Eastern question, by the graphic pictures of Turkish life which it presents,—of the "government, institutions, religions, peoples, and industries" of an empire just now attracting the attention of the civilized world. We have not here the hasty sketches of a traveler, sent out by interested parties, perhaps, to work up a case, and at best getting but a superficial view of what he professes to describe, but the actual experiences and conclusions of one whose opportunities have rarely been equaled, and who adds to personal narrations of the most interesting character incidents which, better than whole volumes by some writers, let us into the inner life and character of the people.

The author justly remarks in his preface that, "The origin, character, growth, and extent of the Ottoman Empire are briefly delineated. The social life, educational institutions, laws, religion, evangelistic efforts, reforms, military character, and many other topics, are referred to or illustrated incidentally."

The "signs of progress" set forth in the last chapter will be a surprise to many whose ideas of the Turk belong to the traditions of the past ages, or have been gathered from a partisan press, and who have failed to realize the incidental results of the last forty years of missionary labor by hundreds of cultured Christian men and women from this coun-

try. Lord Palmerston was not far out of the way in his remark, that no country in Europe had made so great progress during the preceding twenty-five years as Turkey. The unexpected and gallant resistance to Russian aggression during the last six months is not without its legitimate causes; while the fearful atrocities that have characterized the struggle are painful evidence that the social and moral regeneration of the empire waits upon continued and enlarged efforts in the interest of a Christian civilization.

Ethiopia; or, Twenty Years of Missionary Life in Western Africa. By Rev. D. K. FLICKINGER. Dayton, Ohio: United Brethren Publishing House. 16mo. 240 pages.

This little volume, by the Secretary of the Missionary Society of the Church of the United Brethren in Christ, seems to have been intended, specially, to increase the interest of that body of Christians, and the young people in their Sabbath-schools, in their mission work in Africa. It will be found, however, of equal interest and value to many not connected with that denomination. Nearly half the volume is given to a very concise presentation of facts respecting that portion of Western Africa where the mission of this church is located—the Sherbro country—with such chapter headings as, "The Country and its People," "Towns," "Houses," "Food," "Dress," "Amusements," "Matrimony—Abuse of Women," "Grecques," "Slavery—Slave Trade," "The Vicious Influence of the Whites," etc., etc. Then comes a brief sketch of the mission, its trials, its re-

cent greater success, its prospects and wants, with many extracts from the letters of the missionaries. The writer has had "intimate acquaintance with the facts presented, and an intensified interest in the subject," having been four times upon the ground in Africa; and with no effort at "fine" or "sensational" writing he gives brief but plain, distinct, and accurate statements respecting the condition and needs of the African, and the responsibilities and duties of the Christian church, such as would interest a large class of general readers, while they are eminently suitable for Sabbath-school libraries.

—
A SABBATH SCHOOL AT HONOLULU.

DR. HYDE, writing from Honolulu on the 9th of October last, says: "I wish you could have been with me Sunday before last, at Kaumakapili Church. It was the regular quarterly review. The attendance was large, and each of the seven branch schools connected with this church endeavored to make the best display possible of aims and achievements. You would have been intensely interested in the readiness, volubility and enthusiasm of teachers and scholars. The singing was a specially attractive feature; and not the least interesting part of the exercises was the singing, under the management of the chorister of the church, of various Moody and Sankey Hymns, which he had translated. The first on the programme I enclose is 'Hold the Fort; ' the second, 'There's a land that is fairer than day; ' the third, 'Hark! how the angels sing! ' and the fourth, 'Only an armor bearer.' Another exercise that was specially interesting to me was the pastor's Bible class. Two of the class took a large map of the journeyings of the Apostle Paul, and described every incident of his journeys, pointing out the places he visited, and giving the history connected with them."

—
A NOTE OF COMFORT.

ONE of the Providence pastors wrote to the Foreign Secretary of the Board, in

November: "I must tell you one little incident just to comfort you under your many cares and burdens. You know my old friend Mrs. —— with whom I used to board in Beirut, fell and broke her arm at my house that evening the debt was paid. A few days after, a poor woman who had heard of it called at the door and inquired if the missionary lady who had got hurt was in. Mrs. —— replied that she had gone to visit a few days in another part of the city, but would be back again; and asked 'Are you acquainted with her?' 'No, but I wanted to do something for her comfort, get her some ice cream or something.'

"A few days later the same plain calico dress appeared again at the door and asked if Mrs. —— had returned. She had not — 'Wont you come in?' 'No I thank you, but please hand her this to get something for herself, as I cannot tell what she would like. She would not give her name, — only said that she belonged to the Beneficent Church. Mrs. ——, when she unrolled the bill after she had gone, found it \$5.

"I inquired of Dr. Vose who she might be. He could not tell unless she was a domestic living not far off, who had insisted on giving \$15 toward the expenses of the Annual Meeting. Don't be discouraged, brother, as long as God puts such love to his missionaries in the hearts of his hidden ones."

—
GLEANINGS.

A YEAR ago the Foreign Committee of the Episcopal Church asked the sum of \$115,000 for expenses of the current year. The receipts for the year are reported as \$114,976.27; seventy-three cents less than the amount asked! A good example, surely. Will the constituency of the American Board come as near, relatively, to the sum of \$500,000 needed for this year?

— The English Baptist Missionary Society, stimulated by the generous offer of £1,000 (\$5,000) for the purpose, from Mr. Robert Arthington, of Leeds, is moving for the establishment of a "Congo

Mission," in Central Western Africa, and announces, in its "Herald" for November last, that "the Master is making the way clear."

— The "Indian Evangelical Review" states that the Basel Mission, in India, having been started on the right basis, claims to have now no difficulty with caste. The mission Report says: "We may safely say, that by far the most general rule is, that our Christians do not think of caste distinctions; that in the Lord's Supper not the least trace of it can be discovered; that in social intercourse nothing is discovered of caste; that in our boarding schools all castes, from the Brahman down to the Pariah and the Holeya, freely participate in the same meals; and that even intermarriages between Christians of different castes are so common and so natural, that they are not even noticed as anything exceptional."

— Here is a pleasant item from the Presbyterian "Record." "Dr. Jessup writes: 'Week before last I attended, in Beirut, the examinations of Miss Taylor's school for Moslem girls. She had fifteen boarders, and two hundred and twenty day-scholars — all Moslem girls. And in Mrs. Mott's Moslem girls' school there are about as many more. This is certainly an interesting fact.' These schools, we understand, are conducted by English missionaries, and supported by funds received from England."

— The "Foreign Missionary," for October, gave interesting intelligence from Persia. Mr. Ward wrote from Tabriz, June 30: "For the last three months our Friday meetings have been very large, averaging more than a hundred, I should think, having counted a number of times to a hundred and twenty. Of these the large proportion are Mussulmans." But at last the long expected persecution had commenced.

— Mr. Oldfather wrote from Oroomiah July 11: "The results of last winter's revival are most cheering indeed, as I see them manifested in my field. The evening prayer-meeting is held in the principal villages every evening, even

amid the busy season and the warm weather. Every communion new members are added. The people seem just as ready now for a fresh revival as ever, or, rather, they continue in a healthy revival spirit all the time. Really the Lord has done for us great things, for which we are exceedingly glad."

— Mr. Easton, of Tiflis, says: "There has been the same marked increase in attendance on the Friday and Sabbath services from the middle of December up to the present time. Before this we have considered thirty or thirty-five a good congregation and forty-five or fifty a large congregation. The attendance, however, has gone steadily up to fifty, sixty, seventy, and for several weeks past to over one hundred; largest attendance, one hundred and ten."

— Respecting Russia Mr. Easton makes this statement, very gratifying if correct: "In Russia there is much that is encouraging, both in the attitude of the government and in the zeal of evangelical Christians. Only a few years ago the government dealt very severely with those who left the Russian Church. Now, I am informed, this is done with impunity."

— The Oregon Presbytery recently licensed three young men, of the Nez Perces tribe of Indians, to preach the gospel. A correspondent says, in the "Monthly Record": "Nothing of greater importance has happened in the history of our mission to the Indians. I wish the whole church had listened to the long, careful, and searching examination to which these brethren were subjected, and that they had beheld the closing scene, as tears rolled down their dusky cheeks as the moderator licensed them."

— The "Indian Evangelical Review" states: "Mr. Phillips, of Jellasore, met with an educated Babu, and asked him what he thought the religious future of India was to be. The Babu considered the question a hard one, but said that idolatry was doomed. 'It is impossible for the Hindus to remain idolaters. Atheism could never satisfy a people for

any considerable length of time. I have little hope of Brahmanism. Its votaries are already very much divided against themselves. I, myself, could be a Christian if I could believe in the divinity of Christ.' Such testimony is not, we think, infrequent now."

— The “Review” has also this item: “There is no city in India which begins to manifest such energy in evangelistic work as Calcutta. The latest thing we have heard of in this line is nothing less than a thorough ‘house to house visitation’ of the whole city, in the course of which a gospel and tract are to be delivered at each dwelling, and, so far as practicable, the inmates of every house to be conversed with on religion.”

ARRIVALS.

MESSRS. DEWEY and CHRISTIE, with
their wives, who sailed from New York.

September 19th, had reached Alexandretta, Turkey, on the 22d of October.

DEPARTURE.

FROM New York for Liverpool, December 1, on the way to Turkey, Mrs. Sophia D. P. Stearns, wife of Rev. Charles C. Stearns, of Manisa, Western Turkey mission.

DEATHS.

AT Erzroom, Turkey, October 16th, 1877, Charles, son of Rev. R. M. and Mrs. Lizzie Cole, of the Eastern Turkey mission, aged one year.

At Marash, Turkey, October 19th,
Rev. Edward G. Bickford, of the Cen-
tral Turkey mission.

At New York, November 22d, Mrs. Lucy A. Lindley, wife of Rev. Dr. Lindley, long connected with the Zulu mission.

OFFERINGS FOR THE DEBT.¹

CHIEFLY PLEDGED AT THE ANNUAL MEETING AT PROVIDENCE, OCTOBER 2d.

MAINE.	
Brunswick, An individual,	5 00
Tarmouth, B. Freeman,	2 00—25 00
NEW HAMPSHIRE.	
Nashua, Rev. Frederick Alvord,	10 00
Salem, Rev. S. Bowker,	7 50
Salmon Falls, Cong. ch. and so.	20 00
Sandwich, Rev. C. L. Tappan,	50 00—87 50
VERMONT.	
Brattleboro, Rev. Geo. L. Walker, p. d.	50 00
East St. Johnsbury, Rev. J. P. Humphrey,	25 00
Rutland, J. H. Goulding,	5 00—50 00
MASSACHUSETTS.	
Athol, Rev. H. A. Blake,	5 00
Belchertown, Individuals in Cong. ch.	15 00
Berkley, A friend,	10 00
Boston, Elbridge Torrey, 100; Rev. E. K. Alden, p. d., 100; J. C. Tyler, 10; Rev. S. Norton, 10; Mrs. E. B. Webb, 5; S. J. Howe, 1; 225 00	
Brookline, Harvard ch., W. H. Cooley, 10; Miss Nellie S. Ward, 5; 15 00	
Dighton, Rev. E. Dawes, 10+0	
Dunstable, Mrs. F. D. Austin, 10 00	
Fall River, 2d Cong. ch.	10 00
Framingham, Rev. L. R. Eastman, Jr. 25 00	
Greenfield, Wm. B. Washburn, 50 00	
Holbrook, Levi Paine, 25 00	
Lakeville, Mrs. C. L. Ward, 25 00	
Lawrence, Rev. John H. Barrows, 25;	
Mrs. E. Barrows, 20;	45 00
Medway, Rev. R. K. Harlow, 10 00	
Merrimac, K. B. Nichols, 5 00	
Newburyport, D. T. Flake, 10; A friend, 5;	15 00
CONNECTICUT.	
North Amherst, Rev. Dwight W. March,	100 00
Northboro, Rev. Horace Dutton, 50 00	
North Brookfield, J. E. Porter, 15 00	
Plymouth, Rev. G. A. Tewksbury, 15 00	
Quiney, B. C. II., 1,000 00	
Reading, James M. Carleton, 10 00	
Salem, M. H. Barrows, 10 00	
Southboro, Pilgrim ch. and so. 25 00	
Southbridge, Rev. J. Danielson, 10 00	
Tapleyville, James Richmond, 2 50	
Three Rivers, Rev. M. M. Tracy, 10 00	
Waverly, Rev. John L. Ewell, 10 00	
Williamstown, Rev. Calvin Durfee, 10 00	
Winchendon, Friends in North ch., in part, 100 00	
Worcester, Mrs. H. M. Wheeler, 5 00	
—, A corporate member (prev. received, 1,000), 1,000 00—3,222 50	
RHODE ISLAND.	
Bristol, Rev. James P. Lane and wife, 15 00	
Pawtucket, Thos. P. Barnfield, 25;	
William E. Tolman, 5; Mrs. William E. Tolman, 5; William H. Tolman, 5; Alice L. Tolman, 5; 45 00	
Providence, F. W. Carpenter, 500;	
Cornelia J. Fabodie, 50; Ellen M. Fabodie, 50; Mrs. J. C. Greenough, 10; Miss Abby Gould, 5; Charles B. Jenks, 5; Mrs. Mary I. Fuller, 5; A friend, 5; 630 00—550 00	

³ Subscribers whose pledges have not been paid are desired to remit to the Treasurer of the Board at the Congregational House, Boston.

cluded in "Cash contributions at Annual Meeting" as acknowledged in Dec. "Herald");	15 00	OHIO.	5 00
New Britain, C. E. Steele,	5 00	TENNESSEE.	
New Haven, M. T. Landear, 25; W. H. Thrall, 2;	27 00	Greenville, Robert M. McKee,	10 00
New London, J. N. Harris,	100 00	San Juan, Rev. John Edwards,	8 00
Preston, Rev. G. A. Bryan,	10 00	SANDWICH ISLANDS.	
Wilton, Rev. S. J. M. Merwin,	50 00	Honolulu, Two friends,	20 00
Woodstock, Rev. N. Beach,	10 00— <u>267</u> 00	Received for the "Debt," in November, Previously acknowledged (see December "Herald"),	
NEW YORK.		4,506 00	
Cutchogue, Mrs. S. D. W., 2; included in "Cash contributions at Annual Meeting."		27,487 24	
NEW JERSEY.	10 00		
Vineland, Pilgrim ch.			\$31,993 24

DONATIONS RECEIVED IN NOVEMBER.

MAINE.

Cumberland county.		VERMONT.	
Brunswick, Cong. ch. and so.	110 17	Addison county.	
Gorham, Cong. ch. and so. 9; A friend, add'l, 2;	11 00	Orwell, Cong. ch. and so.	40 66
Leviston, Pine St. Cong. ch. and so.	15 00	Orleans county.	
Portland, State St. Cong. ch. and so. "Special," 3; St. Lawrence St. Cong. ch. and so. 2.75; "Special contribution called out by the noble example set at Providence," 20;	25 75—161 92	Newport, Cong. ch. and so. m. c.	8 25
Franklin county.		Rutland county.	
Farmington, 1st Cong. ch. and so.	17 00	Benson, Cong. ch. and so. 5; Mrs. Anna M. Howard, 10;	15 00
Lincoln and Sagadahoc counties.		Clarendon, Rev. G. H. Morse, 5; A friend, 5;	10 00
Bristol, Mrs. H. A. Drummond,	5 00	Rutland, Cong. ch. and so.	63 70—88 70
Penobscot county.		Washington county, Aux. Soc. G. W. Scott, Tr.	
Brewer, First ch. and so.	10 00	Berlin, J. E. Perrin,	2 00
Hampden, Cong. ch. and so.	9 00—19 00	Windham county, Aux. Soc. G. F. Thompson, Tr.	
Waldo county.		Brattleboro, Cen. Cong. ch. and so. m. a.	35 62
Sandy Point, Cong. ch. and so.	11 81	Windsor county Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's,	
Washington county.		Norwich, Cong. ch. and so.	15 00
Machias, "Machias,"	10 00	Springfield, Cong. ch. and so.	15 20
York county.		Woodstock, 1st Cong. ch. and so.	29 35—59 55
Kennebunkport, South Cong. ch. and so. 9.25; North Cong. ch. and so. 7;	16 25		234 78
York, 2d Cong. ch. and so. 10; Mrs. Clarissa Williamson, 10;	20 00—36 35	Legacies. — Springfield, Mrs. Hannah S. Davidson, by Geo. P. Haywood, Ex'r,	500 00
	261 08		734 78
Legacies. — Portland, John C. Brooks, add'l,	171 56	MASSACHUSETTS.	
	432 68	Berkshire county.	
NEW HAMPSHIRE.		Monterey, Cong. ch. and so.	5 00
Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		Pittsfield, Rev. U. V. Speer, to const.	
Bridge, Cong. ch. and so.	24 43	JAMES COWAN, H. M.	100 00
Grafton county.		Stockbridge, Cong. ch. and so.	31 50—196 50
Hanover, Cong. ch. and so.	42 50	Bristol county.	
Plymouth, Cong. ch. and so. m. c.	8 00—45 50	Attleboro, 2d Cong. ch. and so. (of wh. 100 to const. Mrs. SAMUEL N. CARPENTER, H. M.)	151 87
Hillsboro co. Conf. of Ch's. George Swain, Tr.		Norton, Trin. Cong. ch. and so.	5 00—156 37
Berwickton, Cong. ch. and so.	21 76	Brimfield, Rev. U. V. Speer, to const.	
Merrimac county Aux. Society.		JAMES COWAN, H. M.	34 00
Concord, A friend,	40 00	Brookfield, Cong. ch. and so.	36 10
Rockingham county.		Dudley, 1st Cong. ch. and so.	42 00
Exeter, 2d Ch. m. c.	2 34	Globe Village, Evans. Free ch. 13.47;	
Windham Depot, Horace Berry,	19 00—12 34	C. E. Kimball, 10;	23 47
Sullivan county Aux. Soc. N. W. Goddard, Tr.		Spencer, Cong. ch. and so.	238 70—464 27
Clarendon, Cong. ch. and so. m. c.	8 85	Essex county.	
	147 89	Andover, Hastings H. Hart, for Sioux Indians.	5 00
Legacies. — Derry, Mrs. Mehitable C. Pillsbury, by Wm. Anderson, Ex'r, 150 00		North Andover, Cong. ch. and so.	90 00—95 00
Meredith Village, George W. Lang, by Joseph W. Lang, Ex'r,	1,000 00—1,150 00	Haverhill, Mrs. Mary B. Jones,	1 00
	1,297 89	Merrimac, Francis Sargent,	10 00—11 00

		Essex county, South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dana St. Cong. ch. and so. m. c.			34 57
Hamilton, Cong. ch. and so., with other dons. to const. Mrs. M. E. W. FRINK, H. M.			67 50
Lynn, North Cong. ch. and so. m. c.			8 00
Lynnfield Centre, Cong. ch. and so.			22 55—123 23

RHODE ISLAND.	
Central Falls, Cong. ch. and so.	100 00
Providence, Beneficent Cong. ch. and so.	400 00
Westerly, Cong. ch. and so.	50 25—580 25
<i>Legacies.</i> —Tiverton, Miss Betsey Brown, by John Q. A. Brown, Ex'r.	10 00
	580 25
CONNECTICUT.	
Fairfield county.	
Danbury, 1st Cong. ch. and so.	188 87
Green's Farms, Cong. ch. and so.	91 75
Norwalk, Cong. ch. and so.	62 71—238 38
Hartford county. E. W. Parsons, Tr.	
Collynsburg, Cong. ch. and so. m. c.	9 00
Hartford, Asylum Hill Cong. ch. and so. 1,072 35; Centre Cong. ch. and so., m. c. 4 45; do. for Papal Lands, 143 81; Rev. Geo. E. Sanborne, 15;	1,235 62
Plainville, A friend,	200 00
Simsbury, Cong. ch. and so.	51 00
Suffield, 1st Cong. ch. and so.	20 45
Unionville, Cong. ch. and so.	30 00
Wapping, Cong. ch. and so.	12 50
" add'l	3 16
Wethersfield, A friend,	50 00—1,611 76
Litchfield county, G. C. Woodruff, Tr.	
Bethlehem, Cong. ch. and so.	39 50
Litchfield, Cong. ch. and so.	5 00
Morris, Cong. ch. and so.	87 84
New Milford, Cong. ch. and so. add'l,	16 55
Thomaston, Cong. ch. and so.	72 08
Watertown, Cong. ch. and so. (of wh. 100 from Eliz. Curtis, to const.	
CHARLES W. BIDWELL, H. M.)	296 14—519 11
Middlesex co. E. C. Hungerford, Tr.	
Chester, Cong. ch. and so.	45 00
Killingworth, H.	2 00
Middle Haddam, 2d Cong. ch. and so.	12 77
Middletown, 1st Cong. ch. and so.	19 60
Old Saybrook, Cong. ch. and so.	24 42
West Brook, Cong. ch. and so.	32 77—188 46
New Haven co. F. T. Jarman, Agent,	
Guilford, 3d Cong. ch. and so.	36 45
Milford, 1st Cong. ch. and so. towards support of Rev. R. A. Hume,	
India,	223 43
Naugatuck, Cong. ch. and so., bal.	60 00
New Haven, Ch. of the "Redeemer," to const. F. C. SHERRMAN and CHARLES S. LEETE, H. M. 360; 3d Cong. ch. and so. 42; 1st Cong. ch. and so. 12 08; North Cong. ch. and so., m. c. 6 40;	410 43
Orange, Cong. ch. and so.	15 10
Seymour, U. B. Sherrard,	10 00
South Britain, Cong. ch. and so.	60 00
Southbury Cong. ch. and so.	33 75
Wallingford, Cong. ch. and so.	100 00—968 16
New London co. C. Butler and L. A. Hyde, Trs.	
Goshen, Cong. ch. and so.	118 79
Tolland county. E. C. Chapman, Tr.	
Columbia, Cong. ch. and so.	86 65
Windham county.	
Wauregan, Cong. ch. and so.	13 70
	3,739 96
NEW YORK.	
Aquebogue, Cong. ch. and so. with other dons. to const. ALBERT YOUNG, H. M.	25 00
Blooming Grove, Cong. ch. and so.	38 76
Brockport, Summers Hubbell, 10; A friend of missions, 5;	15 00
Brooklyn, Central Cong. ch. and so.	
523; Union Cong. ch. and so. 32; Ch. of Mediator, 15 08; do. Kitty Gillette, 25;	696 08
Buffalo, North Cong. ch. A thank offering,	25 00
Cambria, 1st Cong. ch. and so.	20 65
Candor, Cong. ch. and Sab. sch.	27 41
Champlain, Miss A. L. Savage,	4 90
Clifton Springs, Mrs. G. W. Eastman,	2 00

Hopkinton, 1st Cong. ch. and so. (of wh. 14.87 for Papal Lands),		57 74	WISCONSIN.	
Ithaca, 1st Cong. ch. and so.		63 76	Bloomington and Blake's Prairie, Cong. ch. and so.	
New York, Harlem Cong. ch. and so. 24.55; A friend, 5; B. and C. N. 2;		31 65	Center, Cong. ch. and so.	
Northville, Cong. ch. and so.		14 50	Magnolia, Cong. ch. and so.	
Oxford, —		10 20	KANSAS.	
Prattsburg, Lucius Waldo,		10 00	Bethany, Cong. ch. and so.	
Rochester, Plymouth Cong. ch. and so.		175 00	Burlington, Cong. ch. and so.	
Rome, Mrs. David Pritchard,		5 00	Osborne, Cong. ch. and so.	
Southampton, A friend,		1 00	Rose Vale, Cong. ch. and so.	
Spencerport, Miss L. C.		10 00	NEBRASKA.	
Utica, Welsh Cong. ch. and so. (of wh. 6 for Mexico),		15 00	Nebraska City, A friend,	
Volney, Bristol Hill Cong. ch. and so.		8 00—1,155 55	OREGON.	
Legacies.—Auburn, James S. Seymour, by H. Woodruff, Ex'r, add'l, 1,500 00			CALIFORNIA.	
W. Bloomfield, Mrs. Mary C. Brown, by A. C. Brown,		150 00—1,650 00	Oakland, 1st Cong. ch. and so. 44.29; M. L. Newcomb, 270;	
			314 29	
		2,805 55	TEXAS.	
NEW JERSEY.			San Antonio, S. M. N.,	
Montclair, 1st Cong. ch. and so.		350 00	2 50	
Orange Valley, Cong. ch. and so. (of wh. m. e. 25.20) 254.30; do. H. E. Simmons, 50;		321 20—684 20	UTAH TERRITORY.	
PENNSYLVANIA.			Salt Lake, Rev. Walter M. Barrows, for the "Forward Movement,"	
Uniontown, Union Congregation,		21 25	5 00	
York, L. S.,		6 00—26 25	WASHINGTON TERRITORY.	
OHIO.			Colfax, Plymouth, Cong. ch. and so.	
Chagrin Falls, Cong. ch.		12 53	10 00	
Evansport, Mrs. H. E. Southworth, A thank offering,		5 00	CANADA.	
Kent, 1st Cong. ch. annual intereston 1,000, from Austin Williams, deceased,		70 00	Provinces of Quebec, —	
Marietta, 1st Cong. ch. and so.		100 00	Montreal, Emmanuel ch. m. e. 23.64;	
Tallmadge, Cong. ch. and so.		5 25—192 75	do. Friend, 184.81;	
Legacies.—Castalia, Harvey Fowler, by Richard F. Fowler, 1,000, less exec.		998 00	157 95	
Windham, Stillman Scott, by Ephraim F. Jagger, Ex'r.		153 87—1,160 87	Sherbrooke, T. S. Morey,	
			5 00—162 96	
ILLINOIS.			FOREIGN LANDS AND MISSIONARY STATIONS.	
Aurora, New Eng. Cong. ch. and so.		45 00	Zulu Mission, Umsunzwe, m. e. 23;	
Chicago, 1st Cong. ch. and so. 832.40;			Mapumulo, m. e. 12.37; Umsunduzi, 34.13;	
N. E. Cong. ch. and so. 21;		408 40	69 60	
Kankakee, Cong. ch. and so.		5 10	Sandwich Islands, A friend, 1,020;	
La Moille, Cong. ch. and so.		7 48	Another friend, 432.60; Hilo, Chas. H. Wetmore, M. D., 103;	
Minnetka, A friend,		1 00	1,565 60	
Morris, Cong. ch. and so.		20 00	Legacies.—Liverpool, England, Dan'l James, by D. Willis James, Ex'r,	
New Boston, Cong. ch. and so.		6 87	10,000 00	
Ozarka, Mrs. L. C. Foster,		100 00	MISSION WORK FOR WOMEN.	
Rockford, 2d Cong. ch. and so.		459 82	From WOMAN'S BOARD OF MISSIONS.	
Rockton, Cong. ch. and so.		34 63	Mrs. Benjamin E. Bates, Boston, Treasurer.	
Wauponsie Grove, Cong. ch. and so.		18 00	For Seminary buildings at Aintab, 1,065 68	
Wyoming, Cong. ch. and so.		6 41—1,087 21	For native teachers and schools in several missions,	
Legacies.—Crystal Lake, Simon S. Gates by William D. Gates, Ex'r.		2,000 00	960 00—2,315 68	
			MISSION WORK FOR WOMEN.	
MICHIGAN.			From WOMAN'S BOARD OF MISSIONS.	
Charlotte, Mrs. B. Landers,		5 00	Mrs. Francis Bradley, Evanston, Illinois, Treasurer.	
Grand Rapids, 1st Cong. ch. and so.		12 00	(Of which from Rev. W. A. F. Martin, Peking, China, for the Bridgman Girls' School, China, add'l, 18 57),	
Lowell, Jeremiah Stannard,		300 00—317 00	670 04	
MISSOURI.			MISSION SCHOOL ENTERPRISE.	
Meadville, Cong. ch. and so.		5 00	MAINE.—Bangor, Central Cong. s. s. 50;	
MINNESOTA.			Brunswick, Cong. s. s. 60 45; Cumberland, Cong. s. s., for mission school Vilipatti, Madura, 50;	
Minneapolis, Plymouth Cong. ch. and so.		20 96	160 45	
Northfield, Cong. ch. and so.		39 97—60 93	VERMONT.—Benson, Cong. s. s. 31.48; St. Albans, Mrs. Newton's s. s. class, for support of a missionary in Africa, 75;	
IOWA.			106 43	
Chester, Cong. ch. and so.		24 01	MASSACHUSETTS.—Wellesley, 1st Cong. s. s. 21 41	
Decorah, Cong. ch. and so.		61 90	ILLINOIS.—Aurora, N. E. Cong. s. s., primary class, 5; Morris, Cong. s. s. 10;	
Maquoketa, Cong. ch. Miss'y Soc.		82 20	15 00	
McGregor, Cong. ch. and so.		30 60	WISCONSIN.—Milton, Cong. s. s. 5 20	
Muscatine, H. H. Robbins,		2 00	COLORADO.—George Ford, for a boy in Seroro, India,	
Postville, Cong. ch. and so. 2.90; Mrs. L. P. Matthews, 7.10;		10 00—150 70	30 00	
Legacies received in November,			Donations received in November,	
" for the Debt, in November,			17,692 21	
			4,506 00	
Legacies received in November,			22,196 21	
			17,968 17	
Total, from Sept. 1st to Nov. 30th,			\$40,151 38	
1877,			\$106,020 35	